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DR. VALPY'S SERMON

AT THE

ANNIVERSARY

OF THE

Royal Humane Society.

Published by the same Author.

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THE

ANNIVERSARY SERMON

OF THE

Royal Humane Society,

PREACHED AT GROSVENOR CHAPEL, APRIL 4;

AND, WITH LOCAL ALTERATIONS,

AT HOLY ROOD'S, SOUTHAMPTON, JUNE 20;

AND AT ST. HELIER'S, IN THE ISLAND OF JERSEY,

JULY 18, 1802.

By R. VALPY, D.D. F.A.S.

RECTOR OF STRADISHAL, SUFFOLK,

AND MASTER OF READING SCHOOL.

Son secours me fortifie,
Et me fait trouver la vie
Dans les horreurs du trépas.

J. B. Rousseau, *Odes Sacrées.*

WITH

AN APPENDIX OF MISCELLANEOUS OBSERVATIONS ON RESUSCITATION.

By the SOCIETY.

THE SIXTH EDITION;

TO WHICH ARE PREFIXED,

SOME OBSERVATIONS ON A CRITICISM.

LONDON:

PRINTED FOR THE ROYAL HUMANE SOCIETY,
BY J. NICHOLS AND SON, RED LION PASSAGE, FLEET STREET;
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1806.

ANNIVERSARY FESTIVAL

OF THE

ROYAL HUMANE SOCIETY,

APRIL 6, 1802.

The Right Hon. SIR JOHN EAMER, Knt.

LORD MAYOR, *in the Chair.*

Resolved unanimously,

THAT THE MOST GRATEFUL and RESPECTFUL THANKS of this very numerous and respectable Association of the GUARDIANS OF LIFE be presented to the Rev. Dr. VALPY, F.A.S. for his moſt excellent Sermon, preached on Sunday last at GROSVENOR CHAPEL; and that he be earnestly requested to grant a Copy of the same to the Managers for Publication.

JOHN EAMER, *Mayor.*
W. HAWES, *Treasurer.*
J. BEAUMONT, *Register.*

WELLCOME HISTORICAL MEDICAL LIBRARY

TO THE KING.

SIR!

A DISCOURSE, preached for a Society, of which YOUR MAJESTY has graciously condescended to accept the Patronage, humbly, but naturally, solicits, on *public* grounds, the indulgence of Your Regard.

An Establishment, by which so many thousand lives have been rescued from the grave, forms one of the brightest jewels in YOUR MAJESTY'S CROWN, and will endear the memory of Your Reign to the remotest posterity. Amidst the Revolutions, which YOUR MAJESTY has witnessed with the most humane sensibility, this reflection will soothe the close of Your Life with substantial comforts.

May the goodness of PROVIDENCE, which has ever been watchful over the dearest interests of this country, prolong that Life, for the sake of HUMANITY, for the sake of RELIGION, for the sake of SOCIAL HAPPINESS!

The *private* motives, which command this Dedication, are the principles, in which I have been educated; the jealousy, natural to the heart of a Jerseyman, of the political influence, the military power, and the intriguing spirit, of his continental neighbours; and, what is intimately connected with it, that affectionate attachment, and active loyalty, to the CROWN of England, which were gloriously manifested, when every other part of the Empire had submitted to the Regicides of the Seventeenth century, and which will animate my breast to the latest period of my existence.

With these sentiments, imperfectly expressed, but sincerely cherished, I humbly presume to subscribe myself,

YOUR MAJESTY'S

Most faithful,

and devoted Servant,

R. VALPY.

ADVERTISEMENT.

THE only Introduction, which the Author thinks necessary to the following Discourse, is the opinion entertained, on the Continent, of the London HUMANE SOCIETY, extracted from the *Détail des succès de l'établissement que la Ville de Paris a fait en faveur des personnes noyées*; Vol. IV. and VII.

" En jettant les fondemens d'un projet si utile, les Anglais ne font nulle difficulté de le caractériser de DIVIN.—Ce que nous voyons avec une sorte d'extase toujours délicieuse, & ce qui n'est encore venu dans l'idée d'aucune autre Nation que chez les Anglais, que nous ne cessons d'admirer, ce sont les Sermons prêchés a Londres en faveur de leur *Société Humaine*. L'objet de ces Sermons est d'annoncer l'établissement, d'en presenter tous les avantages que l'Humanité peut en tirer, & d'exhorter tous les citoyens de l'Angleterre à donner à leurs semblables les secours qu'on leur propose, afin de tâcher de rappeller à la vie tous les noyés quelconques retirés de l'eau; & de ne pas désespérer du succès de leur entreprise.

Pour démontrer de la manière la plus évidente l'utilité de ces Sermons, on rend compte du produit de chacun, dont le résultat est une collecte de contributions, que la plus grande partie des assistans s'empresse de fournir pour le bien de l'Humanité. Indépendamment de l'argent & des médailles à tous ceux qui ont coopéré à sauver leurs compatriotes, on met en jeu tous les moyens possibles pour exciter la plus grande & la plus noble émulation, afin de secourir tous les citoyens exposés à devenir les victimes des eaux."

It may not be improper to add, that the contributions of the overflowing concourse of auditors present at the delivery of the following Sermon, are to be attributed only to the increasing sense, which the Public entertain of the advantages of the Society, and of the abilities, attention, and success, of its Directors and Assistants. With this confidence, no doubt can be entertained that every succeeding year will extend those generous exertions of all political and religious parties in the cause of Humanity, which so eminently distinguished the last Anniversary.

Reading, August, 1802.

TO THE READER.

THE indulgence of the Public having made another Edition of the Sermon necessary, I cannot omit the opportunity of noticing the Criticisms, which it has produced. To the Literary Journals, particularly the Monthly and Anti-Jacobin Reviews, my warmest thanks are due for their favorable report. The principles of these are said to be dissimilar; but their agreement on this subject is a proof that party differences melt away before the sacred fire of Humanity and Benevolence.

There is a Critic, whom I cannot dismiss with so short an acknowledgment. I might have availed myself of the natural difficulty of encountering a foe, whose personal concealment permits him to make a serious attack, and shelters him from the consequences of a possible defeat. But his general public character is so respectable, and his particular partiality to my former productions has been so invariable, that I cannot but hold him in high consideration. His severity on the present occasion ought not to outweigh a series of former

good

good offices. I may forgive the former; I can never forget the latter.

To the assertion in the Sermon that human or secondary means were employed by the prophets Elijah and Elisha, subservient to the great interposition of Almighty Power, which was visibly exerted in these MIRACLES, an objection is made by the Critic. The subject is of infinite importance. It leaves new traces of its greatness on my mind at every investigation. The Reader will therefore exercise his candor on the length, to which this vindication will be drawn. To a Christian, the wish, humbly intimated in the Sermon "to glorify the ways of Providence," will be a sufficient apology.

The first object of the Preacher, in expressing his sense of the Miracles of the Prophets, was to suggest to his hearers a new cause to adore the Goodness, while they admired the Power, of God. To this great object the whole scope of his inclination was directed. In several passages of the Discourse, particular attention is paid to inculcate, in the most pointed terms, the firm belief

belief that the restoration of the children to life proved the *miraculous interposition* of God. The primary purpose was to exemplify the Goodness of the Almighty; to endeavour to prove that, as the world advances, instances of it are multiplied; that *the Earth is full of the Goodness of the Lord*; and that his Power has been uniformly exercised as the instrument of his Goodness *.

* To the pious observer new instances of the Goodness of God occur in every view of Nature as well as of Grace. This is indeed the darling, the first attribute of the Deity. His Power may be considered as subservient to his Goodness. The antients viewed him in the same light, τὸ ἂν ἄριστον. *Deus dicitur à majoribus nostris Optimus Maximus, et quidem ante* Optimus, *id est, beneficentissimus, quàm* Maximus, *quia majus est, certèque gratius, prodesse omnibus, quàm opes magnas habere.* CICERO, *de Nat. Deorum*, l. II. 25. *Ille parens hominum Deorumque* Optimi *priùs, deinde* Maximi *nomine colitur.* PLINII *Paneg.* 88. The Romans were accustomed, as appears from the form of their ejaculations, *Di boni!* to address the Goodness of the Deity. In this they have been followed by the modern Europeans. The exclusive appellation used by the French is *le bon Dieu.* In the English language the word *good* is supposed to be the origin of the name of GOD. See CASAUBON *de Vet. ling. Angl.* See also JUNII *Etymol. Angl. à* LYE, ad verbum. In the Oriental languages the same association may be traced. The word الل benefit, the effect of Goodness, is the first derivative from the name of God الل, in Arabic.

The

The leading idea then of the introductory part was that, while in the instances cited, the Power of God was manifestly and confessedly displayed in raising the *dead*, his Goodness was employed in pointing out to future ages the means of restoring to perfect life those, who were *apparently* dead. This idea exalts the most lovely attribute of that beneficent Being, *whose tender mercies are over all his works*, without detracting from his Almighty Power, which was so signally exerted in these Miracles.

It is allowed, and asserted, that the children were absolutely deprived of life. Most cordially do I agree with the Critic that, "though but recently dead, the son of the widow of Zarephath was actually dead; there was a real separation of soul and body, and all resuscitative arts were vain." Equally uncontroverted is his observation on the son of the Shunamite, that "a power superior to Nature performed the whole." This is a fundamental principle in the argument.

The religious Reader will not receive with indifference an observation which leads him to *praise the Lord for his Goodness*, in this attempt *to declare the wonders that he doeth for the children of men.*

Nemo

Nemo, ut opinor, erat, mortali corpore cretus:
Nam si, ut ipsa petit Majestas cognita rerum,
Dicendum est, Deus ille fuit, Deus * !

The Miracle is asserted in every sense. Had a natural process produced the resuscitation,—which in this case would have been impossible even in the present state of Medical experience, as the child had been dead almost twenty-four hours,—it is observed that the art would have doubtless been perpetuated in countries, in which accidents of suffocation by water must have been frequent. The Prophets, therefore, themselves, must have been perfectly convinced that a great Miracle was performed, of which they were the instruments in the hand of God †.

It

* Lucretius, V. 6.

† Notwithstanding the clearest evidence in favor of this interposition of Almighty Power, an attempt has been made by a Dr. Connor, a Catholic Physician, to explain all the miraculous cures recorded in Scripture on Medical principles. See *Evangelium Medici*, Lond. 1697. With more skill, reason, and piety, the celebrated Dr. Mead describes the nature of the diseases healed by the Saviour of the world, and proves that many of them could be cured only by a Miracle. "All the wonderful things," says he, "done by him for the good of mankind, such as restoring sight to the blind, calling the dead to life, changing the properties of the elements, are testimonies of the omnipotence of the Great Creator, and demonstrate,

It will be difficult for fair and candid Criticism to perceive in what part of the Sermon it is insinuated that the significant process of the Prophets "performed half the work."—The process of Elisha, to confine ourselves to the most striking, was, it is conceived, the work of divine inspiration. The method, which he was directed to employ, was not merely "the prostration of humble prayer." It was the plan now adopted by the Humane Society. His intermission in walking to and fro, which the Critic considers as contrary to the practice of the Society, is expressly recommended by an eminent medical writer, who has given minute directions on the subject. The process of Elisha was clearly divided into two parts *. The first continued, without interruption, until the child's returning warmth showed signs of life. The second began after the Prophet's intermission, and terminated with the child's perfect restoration. He must be an inattentive reader, who is not struck with the

monstrate the presence of God, who alone commands all nature, and at his pleasure changes and inverts the order of things established by himself." Dr. Mead, *Medica Sacra*, by Dr. Stack, p. ix.

* 2 Kings, c. iv. ver. 34, 35.

similarity

similarity of the modern practice. "Particular attention ought to be paid to the moderate continuance of the *first* part of the resuscitative process; namely, the *warming* of the patient, &c. II. It is necessary, particularly when signs of returning animation are manifest, to allow the patient time for *repose*, by *desisting* from the application of stimulants. Short pauses should be made, in order to observe the operation of the remedies employed, and aid the efforts of Nature. There is nothing which impedes the progress of vitality in a greater degree than a long-continued and precipitate manner of conducting the resuscitative process *." In almost all cases of children the first clear symptom of restoration is *sneezing*. *And the child* SNEEZED *seven times, and opened his eyes.* Had not the Goodness of God intended to confer a signal benefit of instruction on succeeding ages, why was Elisha obliged to perform this extraordinary process? Had the Almighty designed to show his Power alone, the staff, which the Prophet ordered his servant Gehazi to lay on the corpse, might have been endowed with the miraculous power of the rod of Moses and the mantle

* Dr. STRUVE's *Practical Essay on the Art of restoring suspended Animation*, 1801. S. V. 3.

of

of Elijah, and restored the child to life, as he probably expected *.

But an allusion is triumphantly made by the Critic to the ablution of Naaman in the river Jordan, and to the gradual restoration of the blind man by our Saviour. Can it be supposed that in these instances the Prophet and the Son of God had not some collateral meaning? "No writings," says an eminent writer, "are fraught with such latent truths as the Scriptures †." That God does nothing in vain, either by his own creative word, or by a portion of his energy communicated to those inspired Prophets, who acted in his Name, and by his Power, is a proposition which will scarcely be denied. Can it be conceived that the Prophet would have ordered Naaman to wash in the river Jordan arbitrarily, and without a purpose? Would the Saviour of the World, whose every action was marked by dignity as well as by love,—would he, who by a single word could restore not only the sight, but life itself,—cool the eyes of a

* See PATRICK, POOLE, and other Commentators.

† BRYANT, *Observations upon the Plagues inflicted on the Egyptians*, p. 302.

blind

blind man, with the application of moist clay, and order him to wash in the pool of Siloam, without some latent hint, without some accessory benefit to mankind? Truly *we have not so learned Christ*, whose minutest action was fraught with loving kindness, and proclaimed *good will towards man.*

The Reader will not, it is hoped, be displeased, if the idea of these significant emblems, which is calculated to add a new link to the chain of Divine Mercies, is pursued a little farther. Various are the instances, in which a secondary process attends the miraculous interposition of Almighty energy: or in which that process is graciously intended to give instruction to mankind, and to show the virtue of some natural application. When Moses, by divine inspiration, divided the waters of the Red Sea, and made a path for the Israelites, the sea was driven back *by a strong East wind.* Yet nothing but miraculous assistance from Heaven could have enabled them to pass in safety; for had natural means alone produced an extraordinary springtide, and left the channel dry at low water, it

would have been impossible for them to wade through the beds of coral and madrepore, through the mud and sea-weed, that cover the bottom of the Arabian Gulph *.—It was confessedly by the direction of the Almighty that Moses found a tree, the qualities of which sweetened the waters of Marah †; yet the author of Ecclesiasticus, in words which cannot but make a deep impression on the mind of the reader, as strongly applicable to the point, attributes a natural virtue to the wood. *Was not the water made sweet with wood, that the virtue thereof might be known* ‡?—When Elisha purified the waters, and fertilized the soil, of Jericho §, the change was undoubtedly the effect of the miraculous Power of God, for no process of art could

* It was formerly called *Yam Suf, i. e.* the Weedy Sea. See BRYANT, ubi supra.

† EXODUS, c. XV. v. 25.

‡ ECCLESIASTICUS, c. XXXV. v. 5. "Hoc exemplo commendare voluit, aut comprobare res medicas naturales." POOLE, *Synopsis Criticorum*, ad locum.

In his ingenious Sermon on *the Plague stayed*, preached before the University of Cambridge, Mr. PLUMPTRE has adopted this principle: "In pursuing this idea," says he, "do we not see, in Aaron's *taking a censer, and putting fire therein from the altar, and putting on incense*, an intimation of the mode of fumigation in infectious diseases?"

§ 2 KINGS, c. ii. v. 19.

have

have made a permanent alteration in their nature. Yet the salt, which he used, is efficacious in correcting some noxious qualities of water. Salt is used on certain lands as a manure. On dry burning soils, as was that of Jericho, it has been proved, by repeated experiments, to attract moisture, and consequently to fertilize the ground *. —The same Prophet, in order to prevent the mischievous effects of the Colocynthis †, whose purgative quality was highly dangerous ‡, *cast meal into the pot*, which is of a glutinous and astringent nature §.—Thus was effected the recovery of Hezekiah by an external application, directed by the order of God himself ||.—It is universally believed that the cure of *the halt, the lame, and the withered*, at the pool of Bethesda, was miraculous: yet it is the opinion of many learned Commentators, that

* Encyclope'die Me'thodique, *Agriculture*, article *Engrais*. A. Young's *Annals of Agriculture*, vol. XXVII. p. 200, &c.

† 2 Kings, c. iv. v. 41.

‡ Pliny, l. xx. c. 3. Encyc. Me'thodique, *Botanique* vol. II. p. 74.

§ Poole, *Synopsis*, ad locum.

|| Isaiah, c. xxxviii. v. 21. See Dr. Mead's *Medica Sacra*, c. v.

the water, in which the warm entrails of sacrifices were washed, acquired by impregnation a natural virtue, which was properly excited when all the particles were first agitated *. — Thus it appears that the Miracles of the Almighty are fraught with some collateral instruction. The Israelites in the desert might have been cured of the bite of the serpents by means more natural than the sight of a brazen serpent; but "miraculous representations had a covert meaning †:" and this is considered as a type of the death of Christ ‡. In some cases, indeed, it

* See HAMMOND's *Paraphrase on* JOHN, c. v. v. 1, et seq. in which a reference is made to the concurring testimonies cited by THEOPHYLACT as the received opinions. WHITBY controverts that explanation by arguments, which are not unanswerable.

Much difficulty has arisen from the acceptation of the word ἄγγελος in the fourth verse. In rejecting the interpretation, which makes it a human officer, and asserting the miraculous operation, we cannot follow the latter Commentator, who translates, "An angel *visibly* went down," &c.; for, had that been the case, how could the Sadducees have denied the existence of angels?

In cases of divine power and efficacy it was common to ascribe the agency to an angel, or to the Spirit of God. See MEAD's *Medica Sacra*, c. VIII.

† BRYANT, ubi supra.

‡ JOHN, c. iii, v. 14.

appears

appears that means of a nature contrary to the intended effect were adopted, to magnify the Power of God; as when Elijah covered the altar, and filled the trench with water, to make the divine interposition more striking *.

While we are connecting the gracious purposes of general instruction, which the Almighty had in view, with these particular instances of miraculous interposition, it is natural to carry our ideas to the communications, which his goodness imparted to mankind in the first ages of the world.

Nunc tibi de summâ Cœli ratione DEIQUE
Disserere incipiam, et rerum primordia pandam †.

In tracing the origin of arts, we have frequent occasion to *praise his holy name* for many useful discoveries. Even on this subject the opposition of the Critic is again to be encountered. "Unless," says he, "*as* "*some have thought* ‡, letters were first learnt

* 1 KINGS, c. xviii. v. 33.

† LUCRETIUS, I. 49.

‡ "After that the lives of men were shortened, means more

from the two tables inscribed with the finger of God, perhaps no art can be named, which was taught by immediate communication from Heaven."—Without following the Hutchinsonians, who derive all knowledge from the Pentateuch, we may refer the most usèful discoveries to something more than the ordinary inspiration of God observable in the exercise of Reason.—During the state of innocence God walked and conversed with Adam*. It is reasonable to

more durable than memory to preserve the laws of God from oblivion and eorruption grew in use, not without precise direction from God himself. First therefore of Moses it is said that he *wrote all the words of God*, not by his own private motion and deviee; for God taketh this act to himself: *I have written*, HOSEA, viii. 12." HOOKER's *Eccles. Polity*, B. I. 13.

On this subject the curious inquirer will derive mueh solid information from GILBERT WAKEFIELD, *on the Origin of Alphabetical Characters*. The learned Writer thus closes his observations: "To suppose that the art of alphabetical writing is the invention of man, is almost a philosophical impossibility, when we consider that it must, in this case, have been devised in the rudest state of human intellect, while *typography*, a discovery less curious and sagacious, eluded the deteetion of the most refined ages of literary perfection." *Memoirs*, vol. II. p. 339.

* "When we consider that curious analogy, which prevails in the eonstruetion of languages, and that deep and subtile logic, on whieh they are founded, difficulties increase so much upon us, that there seems to be no small reason for refering the first origin of all language to divine teaching or inspiration." BLAIR's *Lecture* VI.

sup-

suppose that he would unfold *the treasures of wisdom*, as far as they were necessary for the wants of man. When he *placed Adam in the garden of Eden, to dress it* *, he must have imparted to him the first principles of Agriculture. That he taught man the art of clothing, is expressly mentioned: *the Lord God made coats of skins, and clothed them* †. Without the advantage of Divine intercourse could Adam have displayed so intuitive a knowledge of Natural History, as to call every creature by an appropriate name ‡? The art of constructing ships, was immediately and minutely imparted by the Almighty to Noah §. And from

* GENESIS, c. ii. v. 15. ISAIAH, c. xxviii. v. 26.

† GENESIS, c. iii. v. 21.

‡ The names Adam gave to animals were expressive of the chief talents or instinct of those animals, and afterwards in the Hebrew language came generally to be the roots for words to signify the passions, actions, or inclinations, of which those instincts or talents raised the ideas." Lord President DUNCAN FORBES, *Letter to a Bishop.*

§ The dimensions of the ark have been attentively considered by the most able Geometricians and ship-builders, who have declared, as WILKINS observes, that if the ablest Mathematicians had been consulted, they could not have proportioned the vessel more accurately. We find, in the *Bibliotheca Biblica*, that about the middle of the 17th century,

high authority we are taught, that *of the Most High cometh Healing* *. Various indeed are the passages, which represent different branches of knowledge as *coming from the Lord of Hosts, who is wonderful in counsel, and excellent in working* †.

tury, PETER JANSEN, a Dutch merchant, built a ship in the exact proportion of the ark. This ship was at first the object of ridicule; but it was found most commodious for commerce, as it held a third part more, without requiring a greater number of hands than common vessels. HORNIUS, in his *History of Empires,* gives an account of two ships built on the same plan by PETER HANS of Horne. Experience attested their success, and proved that to be the most perfect model, for the construction of ships of burden. See CLARKE's *Historical Memoir of Ancient Maritime Discoveries,* Sect II.

* ECCLESIASTICUS, c. XXXVIII. v. 2.

It was the universal opinion of the Ancients, that the first knowledge of Medicine was communicated from Heaven by an immediate revelation.

Non hæc sine numine Divûm
Eveniunt. VIRGIL, *Æneid.* II. 777.

This consent HIPPOCRATES acknowledges: Ζητήσαντες ὠφέλησαν ἀξίην τὴν τέχνην Θεῷ προσθεῖναι, ὡς καὶ νομίζεται· *De priscâ Medicinâ,* c. VII. The author of the Tusculan Questions expressly affirms that, *Deorum immortalium inventioni consecrata est ars corporis curandi,* l. III. 1. See LE CLERC, *Histoire de la Médecine, passim.*

† ISAIAH, c. XXVIII. v. 29.—This GALEN asserts in a general sense: Ἀνθρώποις οἱ Θεοὶ πάσης τέχνης ἐκοινώνησαν. *Introductio, seu Medicus,* c. I.

EPICHARMUS expressly referred to the Deity the invention of all arts.

But

But the bounds prescribed to this address confine me to the subject proposed, the instruction given by the Almighty in the Miracles under consideration.

The objector shelters himself under the authority of an annotator, who observes, that "*the flesh of the child waxed warm*, not from the external heat of Elisha's body, but from an inward principle of life, which was restored, and began to move in him." Without making any observation on this passage, we may be permitted to take a more general view of the opinions of Commentators. According to one, "*Voluit Elias de suâ vitâ, si fieri potuit, defuncto vitam impertiri, suumque calorem cadaveri communicare.*" Another says: "*Ita volebat corpus calefacere, et ad animam recipiendam disponere, sicut gallina ova incubando calefacit.*" A third extends the same sentiment to a more general application: "*Sancti viri in miraculis edendis industriam quandoque adhibent, et remedia naturâ apta ad id quod faciunt.*" And a fourth expressly admits the co-operation of Man with the Divine energy: "*Voluit flatu et calore suo Deo cooperari* *."

* Poole, *Synopsis*, ad loc.

These

These comments ought not to have been overlooked by the impartiality of the Critic in quoting the opinions of others. The kindness of an active friend of the Humane Society, whose unbiassed judgment approved what appeared to be a rational idea, in expressing his concern that it should be thus misrepresented, has favored me, since the publication of the Criticism, with the following opinion of a late eminent Divine, which conveys a strong corroboration, and a remarkable coincidence. "The sacred Scriptures, fertile in every useful intelligence, appear plainly to point out the possibility of the recovery of life. The single case of Elijah might have been sufficient to have kindled a train of reflection. Similar Miracles, like every other part of Sacred Writ, were intended for, and are fraught with, variety of instruction; and we know that, though under the immediate agency of God, they were operated by second causes; we may therefore fairly consider them in this view.—It seems inconsistent to suppose, that in these cases prophets and holy men would have used such gestures and actions without some reasonable cause *."

* Since the publication of the last edition, the following apposite quotation from the learned KIMCHI has been communicated.

It may be asked, if the God of Goodness intended thus to give a salutary instruction to mankind on the means of restoring life, why the discovery of so beneficial a practice was so long delayed? Many of the great schemes of Providence have been unfolded gradually. If the world should last thousands of ages, some new discovery will occasionally be made from the Sacred Writings, some new deduction will arise from the history of the dispensations of God; latent meanings will be explained, as the human mind advances in philosophical and historical research *. This is one of the operations of the Divinity, of which we may admire the intention and observe the benefit, but of the late application of which we cannot trace the cause. "It was not the design of Providence to discover fully the meaning of these mysterious and wonderful works, which were exhibited in early ages. But, to those who live in more enlightened times, the

municated. "It is possible that the Prophet stretched himself upon the child to breathe into him, and to heat him with a natural heat, proceeding from his flesh; for MIRACLES are often performed through some natural means."

* *Multum adhuc restat, multumque restabit, nec ulli nato post mille secula præcluditur occasio aliquid adhuc adjiciendi.* SENECA, Epist.

pur-

purport cannot be mistaken *." This is not the only important discovery, of which the principle was marked or figured in an early period by some favored sages, but which has been fully displayed only to modern times. In considering the light, which Philosophy and Revelation throw upon each other, a learned Prelate of our time has judiciously remarked, that the images of a passage in Solomon "are not easy to be explained on any other supposition than that the writer, or the spirit, that guided the writer, meant to allude to the circulation of the blood†." Yet the discovery of this branch of anatomical knowledge is properly attributed to the seventeenth century. Indeed, we might with not less presumption ask, why the blessings of Revelation itself were not

* Bryant, ubi supra. Whether the waters of Jordan possessed any virtue, of which the direction given by the Prophet of God to Naaman was significative, must be left to the discovery of future times, when the light of Science shall have been poured on that country. On the banks of the river Volney observed some warm springs, and Maundrell mentions "white crusts of salt" where the water was dried up. See Pliny, V. 15; and Pococke's *Observations on Palestine*, p. 73. This suggestion is offered with the utmost caution and humility, but with a firm persuasion that all the ways of God will be *justified and glorified*.

† Bishop Horsley's *Anniversary Sermon of the* Humane Society, 1789, p. 21.

sooner

sooner communicated to the world. We may naturally conclude that a gradual process will take place in tracing *the riches of the goodness of God* to mankind from his Word and from his Works, until that glorious period arrives, when *the Earth shall be full of the knowledge of the Lord.*

The next insinuation of the Critic contains a heavy charge. He reprobates, with some severity, what he is pleased to call the "Author's fancy," that a new argument is thus obtained for the truth of Inspiration. This indeed may appear to him *foolishness*; but I hope that I am not departing from Christian humility in adhering to this opinion with some degree of earnestness. It is founded on what I consider as a most solid proof, that none but the pen of Divine Inspiration could record those Miracles. It would have been easy for the author of a marvellous tale to describe a prodigy unattended with expressive circumstances; but it was absolutely impossible for an impostor, the most practised in specious artifice, to have minutely described, in that age of medical imperfection, a singular process, which all the ingenuity of Medicine, with the experience

ence of ages, could bring into action only in the middle of the last century *. Had the writers of the History, or Ezra, the compiler of it, who was called *the Scribe of the Law of the God of Heaven*, considered the resurrection performed by Elijah and Elisha as natural, and not miraculous, they would doubtless have perpetuated the means. It follows then, that the pen of the authors, who did not themselves comprehend the efficacy of the process in cases of suspended animation, must have been guided by the hand of Inspiration.—Such is the strong and indelible impression, which these considerations have made on my mind. Some there are, who, like a celebrated Sectary †, under the pretence of concentrating all their means of defence in the citadel, abandon what they call the outworks of the Scriptures. Believing the

* When a discovery has been made, it appears so natural in its principle, so easy in its application, that a general astonishment is excited that it was not sooner made. Of this many instances will occur to those, who are moderately versed in the history of Philosophy. The late invention of many useful arts, and the progress of scientific knowledge, is one of the principal physical reasons, which have been adduced to prove that the world had a beginning. See GROTIUS *de Verit. Rel. Christ.* l. I. s. 7.

† *History of the Corruptions of Christianity.*

post,

post, which I have taken, to be perfectly tenable, I humbly hope there to make a stand; nor shall I retreat, but in consequence of a mode of attack better conceived, and better directed, than that, which has been hitherto attempted. Were I accused of error by the *wisdom of this world*, I would answer,

> Si fuit errandum, causas habet *error* honestas:
> Adde FIDEM, nullâ parte pigendus erit *.

Let not this warmth of expression be supposed to be produced by a resentful sense of the attack made by the Objector.

> Ἥδιον οὐδὲν, οὐδὲ μουσικώτερον
> Ἐξ' ἢ δύνασθαι λοιδορούμενον φέρειν †.

I do not aim at recrimination; the sole object of this address is to vindicate the principles of the following discourse. They certainly contain an idea, which was a fair object of minute investigation. Had the criticism ended here, I should, in defending my opinions, applaud the spirit of the Critic; but he has added animadversions,

* OVID. *Epist.* DID. ÆNEÆ.

† PHILEMON, *apud Gnomicos Poetas Græcos, à* BRUNCK.

some

some of which do not bear the stamp of dignified judgment—Οὐδὲν δεῖ περιαμπίσχειν λόγους.—I shall trespass on the reader's patience by the notice of a few only.

"*Ascends* the chamber," says the objector, "is injudiciously written for *enters*, as we do not know that it was an upper room." Really I am not disposed to controvert the shrewdness of the remark. But we know that Dorcas, in the same circumstances *, was laid after death in an upper room; and the house of Jairus, who was a man of eminence, was probably furnished with that convenient shelter from the heat †. It was not therefore thought expedient to alter the expression.

It is not an uncommon practice with polemic writers to misrepresent the meaning of an author, in order to combat with apparent success an opinion thus artificially framed. The Critic asserts that the phrase "*overcome the world*" is changed

* Acts, c. ix. v. 37.

† See Harmer's *Observations on divers Passages of Scripture*, vol. I. p. 166, 168; and vol. III. p. 378.

from

from a moral or religious to a physical victory." The victory over the world, in the passage, is that of an all-subduing Faith, to which St. John alludes in a comprehensive sense *. If the phrase were used merely in a "physical sense," the subsequent expression, *to subdue kingdoms*, would be an insufferable anti-climax.

"The Sermon," says the Critic, "concludes with a Prayer, which is rather too long! and begins inauspiciously, *Bless the glorious cause*, for man has no room to glory before God." The Preacher's wish was early intimated "to *glorify* the ways of *Providence*." It was clearly opposite to his intention to give *glory* to *Man*. He must have the presumption, and would deserve the fate, of Herod, who could refrain from *giving God the glory* at the sight of the successful efforts of the Humane Society. It is a cause in every respect *glorious* to the God of Goodness, which assembles a grateful nation before him, to adore his Power, acknowledge his Mercy, and bless his Holy Name. Who can behold the victim of sudden death gra-

* 1 EPISTLE, C. V. V. 4.

ciously restored to the opportunities, which he had neglected, of *working out his salvation* with the assistance of the Blessed Spirit;—who can see the Suicide rising from the depth of Incredulity and Despair to the height of Faith and Hope;—and not ascribe GLORY to the Father of Mercies? Such was the only sense, in which the word *glorious* was used: that sense can be perverted by those only, whose ingenuity can embody shadows of imagination into shapes of plausibility, and discover numberless blemishes in works of far greater merit * than a discourse, which derived its success from the benevolent spirit of an audience. The Critic forgets that in the former part of his remarks he had blamed the Author for attributing too much to the Inspiration of God.

To complete the climax of what he is pleased to call his "necessary strictures," he asserts, that "Man is indirectly equalled with God, in one

* It is easy to cavil. The great literary libertine of the eighteenth century pretended to discover several *errors* in the most perfect composition in the world! *Dict. Philosophique.* No comparison is intended to be made, in any other respect, between the Critics.

incau-

incautious sentence, which he forbears to transcribe." Instead of taking advantage of his *delicacy*, I will transcribe it. It is addressed to the Medical Assistants, who undertake every service of the Society without recompense: "You claim no reward for these invaluable services, but such alone as the *Giver of every good Gift* expects from mankind—the tribute of gratitude *." To the consideration of the candid Reader I leave it without remark.

This appeal to his judgment is made with humble deference. If he be not convinced, his meditation will at least be directed to an important subject. If my arguments have little influence on his mind, the facts, on which they are founded, are placed in a new light, and deserve his serious attention. If, thus presented, they give him new cause to admire the Goodness of God, I shall not have written, I shall not have lived, in vain.

On these grounds, it will not be thought that while I express the general sense excited by these

* *Sermon*, p. 37.

hypercriticisms, I wish to deprecate the candid and liberal discussion of every part of the Discourse. I most earnestly desire to promote it. It will tend to the elucidation of the subject, and to the discovery of truth. "*Neque nostræ disputationes quidquam aliud agunt, nisi ut, in utramque partem disserendo, eliciant et exprimant aliquid, quod aut verum sit, aut ad id quàm proximè accedat* *."

* Cicero, *de Nat. Deorum*, l. I.

1 KINGS, c. XVII. v. 22.

AND THE LORD HEARD THE VOICE OF ELIJAH; AND THE SOUL OF THE CHILD CAME INTO HIM AGAIN, AND HE REVIVED.

IN contemplating the various instances of the exertion of Almighty Power, the mind is most forcibly struck with Miracles. When the course of nature is interrupted; when the elements are subjected to operations inconsistent with their properties; when a storm is suddenly hushed into a calm; when the trembling waves become a safe and steady path, we acknowledge with wonder the interposition of a controlling power. When by a sudden prodigy *the blind receive their sight, the lame walk, and the deaf hear*, we are lost

lost in admiration at the surprising deed of mercy. But the most astonishing act of Omnipotence appears in unbarring the gates of the grave, *in raising up the dead.*

In this stupendous display of supernatural agency the Divinity is clearly revealed. He alone, who *spake the word, and all things were made*; *who commanded, and they were created*; who *formed man of the dust of the earth, and breathed into him the breath of life*; he alone can exert, or communicate, the faculty of re-animating the body, when the vital spark is fled. When the Lord of life assumed a human form, his Divinity was manifestly proved by the miracles, which he wrought, and particularly by the original, inherent dominion, which he exercised over the grave, commanding it, by his own absolute authority, to restore its victims. He ascends the chamber, in which the daughter of Jairus lay dead; he *takes her by the hand, and says:* DAMSEL, ARISE! *and straightway she arises and walks.* From the city of Nain, a dead man was carried in sad procession to the tomb. Jesus *had compassion* on his widowed mother: *he*

touched

touched the bier; he said: YOUNG MAN, ARISE! *and he, that was dead, sat up, and began to speak.* To give a public proof that he was *the resurrection and the life,* Jesus came to the grave of Lazarus. *He called with a loud voice;* LAZARUS, COME FORTH! *and he, that was dead, came forth:* the shroud was unbound by the astonished multitude; he walked, a living testimony of the controul and of the sympathy of him, who *had the keys of death,* who *had the power of laying down his own life, and the power to take it again.*

At an infinite distance from the Deity, follow those favored mortals, to whom the privilege of working miracles was imparted from Heaven,—the Prophets and the Apostles. Without supernatural assistance, vain was their strength, and fruitless all their efforts. By calling on the name of the Lord, by the application of that faith, whose efficacy could surmount every obstacle, and *overcome the world,* they were enabled to *subdue kingdoms, to stop the mouths of Lions, to draw down fire from Heaven,* to expel spirits, to heal the sick, and even to raise the dead. But in performing this last, this greatest

of

of miracles, they proved that all the energies, of which they were capable, were only rays reflected from the great source of Light and Life. They were permitted indeed to effect this great work of Resuscitation; but it pleased the wisdom of Providence, for the instruction of future generations, that secondary means should be apparently employed, as faint, but significant, auxiliaries of the Almighty hand, which guided the operation.

The earliest instance, which we find recorded in holy writ, of a miraculous Resuscitation, is that performed by Elijah. The son of the widow of Zarephath, whose kindness had supplied the wants of the Prophet in a time of necessity, *fell sick, and his sickness was so sore, that there was no breath in him.* Elijah—mark the process inspired by the goodness of God!—Elijah *laid the child upon his bed; he stretched himself upon the child three times, and cried unto the Lord* of life. *And the Lord heard the voice of Elijah, and the soul* of the child came into him again,*

* In the former instance, v. 17, the word *breath* is used; in the latter, v. 22, *soul*: both accurately discriminated, in a metaphysical sense. In the original, the words נשמה and נפש, compared in the other passages, in which they

are

and he REVIVED. Your discernment has doubtless anticipated the view of the subject, which I wish to recommend to your consideration. Though the fond mother, who was unexpectedly raised from despair to rapture, could not but acknowledge with tears of gratitude, that Elijah was a *man of God*; though we must own the miraculous interposition of the Almighty in this signal act of mercy;—yet we cannot but perceive, in the human means, which the Prophet was directed by holy Inspiration to employ, the elementary principle, suggested to future ages, of reviving those, who are apparently dead.

The next instance of a preternatural recovery may perhaps illustrate the observation. The son of a Shunamite, struck with a sudden pain, *sat on his mother's knees, and died.* Elisha, having *prayed unto the Lord, lay upon the child, and put his mouth upon his mouth, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child* WAXED WARM. *Then*

are used, do not appear capable of so clear a distinction; but they are both sufficiently expressive of the subject, the absolute *privation,* and *restoration,* of LIFE.

he

he returned and walked, and stretched himself again upon him: and the child sneezed seven times, and OPENED HIS EYES.

In the records of the Apostles*, we find the hand of Providence exerted in a similar manner. When Eutychus, overpowered with sleep, fell from a lofty window, he *was taken up dead.* St. Paul, in imitation of the two Prophets, *went down, and fell on him, and embraced him.* The same significant process was equally blest with the divine influence: *the young man* WAS BROUGHT ALIVE!

Far be it from me to detract from the Almighty power, which was visibly exerted in these MIRACLES. It is my wish, as far as frail man can aspire to so dignified an honor, to glorify the ways of Providence; and whilst I admire the Power, to adore the Goodness of God in the

* It is remarkable, that St. PETER, who had been the distinguished companion of our Saviour, and had received his apostolical commission directly from his Divine Master, is enabled to raise the dead by the efficacy of Prayer alone. *Peter kneeled down, and prayed, and turning him to the body, said: Tabitha, arise! And she opened her eyes.*

saving

saving health, which he was pleased to signify to succeeding ages. We may be struck with awful reverence at *the thunders, the lightnings, and thick clouds*, that surround the throne of God; but let us be touched with gratitude by the healing dews, which his mercy sheds along our paths *.

* The antient Prophets were, according to modern Infidels, either fanatics or impostors. We would ask under which of these characters it was probable that they would have invented and practised the means of raising the dead? Were the Prophets, by human genius, by mere study and experience, acquainted with the resuscitative process? Can we believe that Medicine had in their times attained such a height of perfection, and that afterwards it fell so low, that all the refinements of Greece and Rome could never raise it again? If the prophets were not inspired from Heaven, whence could they, or those, who in later times can be supposed to have forged or interpolated the account of their prophecies, acquire during those ages of ignorance when the laws of circulation were not even suspected, that perfection of the medical art?

Had their polished neighbours, the Egyptians, been in possession of the means of restoring life, and communicated them to the Prophets, would an art of so universal a benefit have been lost, like those adapted to particular countries, like that of embalming the dead? Would it not have been originally carried by the Israelites to Judæa? Would it not have been conveyed to the numerous shores and islands of the Ægean and Ionian seas, where accidents must have been as frequent as in the waters of the Nile? Would the Jews have suffered a common occurrence to have been represented as a miracle? Would not the pretended prodigy

You, who have witnessed the extensive benefits, which have flowed from an Institution, for

digy of St. PAUL have been discovered and exposed by the Greeks at Troas ?

We are told indeed that three antient Philosophers and Physicians had been successful in their attempts to raise the dead: EMPEDOCLES, HERACLIDES of Pontus, and ASCLEPIADES of Prusa. The first, according to DIOGENES LAERTIUS, appears to have recovered a woman, who had been some time in a state of insensibility in consequence of an hysterical suffocation; and even asserts that it is possible to remain thirty days in that lethargic situation. The second wrote a treatise on that disorder, περὶ τῆς ἀπνοίας. ASCLEPIADES perfected the recovery of a man, in whom some symptoms of life were discovered on his way to the funeral pile, perhaps by means of his favorite panacea, wine. See APULEIUS, *Floridor.* 4.

Could these facts be even quoted as instances of Resuscitation, they took place many centuries after the time of the Prophets. ELIJAH lived 910, and EMPEDOCLES, the most ancient of these Philosophers, 444 years before CHRIST. The mythological founders of the Medical art in Egypt, ISIS, OSIRIS, HERMES and ORUS,—if these names in the mystic language of the country are really intended to express persons, and not emblems,—are not recorded to have signalized themselves by attempts to restore suspended animation.

This important subject is left to the serious consideration of the candid Philosopher. If a new argument be thus obtained for the truth of Inspiration, the Humane Society will enjoy the additional satisfaction of having produced a new comfort to sweeten the life, which that Institution is calculated to preserve.

which

which I appear this day as a feeble advocate, will not think me presumptuous if I thus ascribe to the Humane Society a divine origin. You, who have glowed with holy fervor at the consideration that you were seconding the merciful views of Providence exemplified in the instances of Resuscitation performed by the Prophets and the Apostles, will supply, by the irresistible strength of facts, by the persuasive eloquence of successful practice, the deficiency of the arguments, which I wish to impress on your understandings in the plainest, but in the most earnest manner. May the great Disposer of human events, *with whom alone is the fountain of life*, touch the minds of this congregation with candor for the imperfections of the Preacher, and fill their hearts with ardent desire to give the most effectual support to this admirable Institution!

During the superstitious ages of religious bigotry it was not to be expected that mankind should make rapid strides in the arts of diminishing the evils incident to our feeble frame: much less could the most sanguine imagination cherish the hope that, during those times of intellectual

darkness,

darkness, the art of recalling life, when it was hovering over the forsaken body, could have been suggested. It was not till the Reformation had more generally diffused the treasures of the book of life, that the stores of the mind were opened, the powers of human intellect were cultivated, the human faculties were enlarged, and Religion inlisted Philosophy in the service of Humanity. It was the glory of the last century to submit the frame of man to the more scientific inspection of Anatomy; to retard the approaches of death by various discoveries in the art of healing; to trace the effects, which had hitherto employed the activity, but baffled the researches, of Science, to certain, natural causes; and to open a new field for general improvement. Tares were indeed sown in that field by the enemy *; but

* The vigilance of the enemy is unabated. The eyes of the Argus of infidelity are never closed. It is his glory to hold opinions different from those of the rest of the world. It is his boast to say: *contrarius evehor orbi.* It is his delight to tear away the roses from the thorns of life, and to plunge the brightest hopes of man into the darkest shades of annihilation.

From the relation of an intermediate insensibility given by those, who have been recovered from a state of suspended animation, an argument has been pretended to be derived in favor

the harvest of good wheat was copious, and the laborers numerous, discerning and indefatigable.

favor of materialism. This subject opens a wide field of meditation and inquiry, and demands the most serious attention. *Neque enim occupatâ operâ neque impedito animo res tanta suscipi potest.* Cic. de Leg. I. A few observations only shall be at present hazarded.

It is not necessary to enter into the dispute, which has exercised the abilities of a BERKELEY, a BEATTIE, and a REID. We may take for granted, what we feel, and what forms a part of the doctrine of MOSES, of SOLOMON, and of CHRIST, the existence of Matter and Mind. We may admit that Mind acts upon Matter, or that Matter has a re-action, and is thus capable of acting upon the Mind. We are conscious that this action is exerted; we conceive that, unless a first mover continued the motion, which he originally impressed, the universe would be reduced to its primitive chaos. Still we observe a distinction between the Matter in motion from the Mind, which gave the impulse.

But although mobility is, actual motion is not, essential to Matter. We can conceive that a body may be at rest, without suffering an alteration of its essence. We can conceive a Mind at rest, whose essence is not impaired. Who will say that impulse is the only possible, and necessary, action of the mind? Who can say that when a mind ceases to act upon the body, to which it was united, it ceases to exist? Who can say that when the bodily organs become incapable of re-acting upon the mind, the mind ceases to exist?

What then happens in death? The heart ceases to move, the lungs to play; the circulation and absorption of the fluids cease; the nerves no longer act in giving susceptibility of irritation; the connexion between the Mind and the Body

The display of the goodness of Heaven in the full discovery, and general application, of the divine

is at an end. But how is the Mind affected? Does it ſuffer any injury? Its inexplicable action upon the Body ceases when the organs are no longer capable of receiving its influence, of propagating the peculiar motions, which it was accuſtomed to impreſs, and which they were calculated to perform.

As circulation ceaſes, the fluids ſtagnate, or are variouſly effuſed, ſeparated, or diſſolved: in progreſs of time the ſolids and fluids, having undergone the different ſtages of putrefaction, are reſolved into their firſt principles; but nothing is deſtroyed, except their organization, which united them, and fitted them for certain purpoſes.

But the Mind is not divided, it is not diſſolved, it cannot be deſtroyed. Reaſoning by analogy, we ſhould be led to conjecture that it may remain united to ſome ſubtle organic part, which may have eſcaped the general wreck, where it remains as the ſeed of a new body. But we ſhall with more certainty, and with more comfort, adopt the doctrine of Scripture, and believe that it returns more immediately to Him, who firſt united it to the body, and who will fix its future deſtiny according to the dictates of unerring wiſdom.

Thus, without entering into the controverſy reſpecting the exiſtence of Matter, we ſhall conclude that the Mind is, as far as we know, immortal, and indeſtructible but by an inconceivable exertion of Omnipotence.

Returning from the general ſubject to the particular object of this note, the ſuſpenſion of mental exertion, we may aſk whether it is not poſſible that the Mind can exiſt without exerciſing the faculty of thinking? The perception

of

art of Resuscitation, was reserved for this favored age. About the middle of the century *

of ideas is to the mind what motion is to the body, an operation, but not its essence. It is therefore not more necessary that the mind should always think, than that the body should remain in a constant state of motion. See LOCKE *on Human Understanding*, Book II. c. I. § 10.

If these observations be considered as possessing any weight, can the system of materialism derive any support from the insensibility of the mind during suspended animation?

Discussions of this nature may be curious; but our desires of prying into the nature of the soul are, in our present state, unattainable. *Sors tua mortalis; non est mortale quod optas.* The temple of the Universe is open to our view; but the sanctuary is secluded from our researches. *Seek not out the things, that are too hard for thee; neither search the things, that are above thy strength. Without eyes thou shalt want light; profess not therefore the knowledge, that thou hast not.* Eccl. III. 21. From superficial observation hasty conclusions are drawn, and much danger is incurred. LORD BACON argues with great sagacity, when he says: "A little "Philosophy inclineth men's minds to Atheism; but depth "in Philosophy bringeth men's minds about to Religion."

* The prodigies recorded in KIRCHMAYER'S *Dissertation* in 1651, are no more intitled to credit, though the motives of their author are less deserving of reprehension, than the miracles of APOLLONIUS of Tyana, related by PHILOSTRATUS.

Some advances were made in the Resuscitative art in the middle of the eighteenth century. Dr. WINSLOW in Paris, and Dr. MEAD in London, collaterally mentioned the subject;

it began to be introduced on the Continent of Europe, with a success, which raised the gratitude of piety to the Great First Cause of every substantial blessing. It is the peculiar happiness of the people of this country to be endowed with the faculty of perfecting what other nations have rudely planned. The inventions of other coun-

the former in a Latin treatise, translated and enlarged by BRUHIER, under the title of *Dissertation sur l'incertitude des signes de la Mort*, Paris, 1742; the latter in his *Account of Poisons*, New Edit. London, 1745. But BRUHIER, like the original chroniclers of events imperfectly known, feeds the credulity of his readers with tales of wonder. Among other instances, he relates one of a Swede, who was recovered after a submersion of *sixteen hours*, and crowns the climax by the case of a man, who lived sixty years, after having been under water SEVEN WEEKS!

The first Society established expressly for the recovery of drowned persons was at Amsterdam in the year 1767. The Italian States followed the example of Holland in 1768, and the following years. In 1772, a similar institution was formed in Paris. But all these were only introductory to the HUMANE SOCIETY, established in London in 1774, under the Patronage of HIS MAJESTY, by Dr. HAWES and Dr. COGAN, which has lately risen to so unprecedented a degree of eminence. See the TRANSACTIONS *of the Royal Humane Society from* 1774 *to* 1794, with the subsequent Reports, by Dr. HAWES. See also the Plan of the Society in the Second Volume of HINTS *to promote Beneficence, &c.* by his benevolent co-adjutor, Dr. LETTSOM.

tries.

tries in arts and science have progressively received among us that degree of excellence, which they at present exhibit. This principle has been applied in a signal manner to the improvement of the wonderful art of restoring suspended animation. This is not mere speculation. Since the establishment of the Humane Society, a period of less than thirty years, almost THREE THOUSAND persons have been rescued from the grasp of death to the comforts of social life!

Amazing as these advantages are, we presume to anticipate in our hopes still higher degrees of advancement. *Let us go on to perfection*, is one of the sublimest lessons taught by the tongue of divine Inspiration. High as our attainments are, compared with those of our ancestors, we may have our imagination fired with still more exalted ideas of progressive improvement. We may indulge the hope that moral and physical evil will be reduced as low as the purposes of infinite wisdom will permit in this state of imperfection. To extend therefore still further the benefits of this Institution, which, we trust, is yet in its infancy; to familiarize, by more frequent examples

of success, the salutary means which it employs; to increase the funds appropriated to these acts of philanthropy; is the object of the present appeal to your judgment and to your feelings.

Some charitable establishments are intended to multiply the comforts of human existence; this is calculated to preserve those sensations, without which the brightest scenes are wrapt in gloom, without which Nature itself is an universal blank, —the blessings of perfect Life. Other beneficent societies are formed to diminish the evils, to which man is exposed, to repel the attacks of disease, or soothe the pangs of misery; this rescues the victim, when he is already fallen under the violence of the King of terrors *. Other

* The soul does not quit the body but with life. The exact time of this separation is often uncertain. This uncertainty is increased or diminished by the nature of the disorder, which occasions the dissolution. In several cases, where an interval takes place between the apparent and the real cessation of life, this uncertainty shows the possibility, and prompts the utility, of exertions to restore the connexion between the Life and the Body. Well has Celsus observed: *Satius est anceps experiri auxilium quàm nullum.* Where none of the vital springs are rendered incapable, by injury or decay, of performing their functions; where the organs of animal life are suddenly interrupted in their opera-

institutions direct the current of life; this bids the stream itself to flow. Let this therefore be considered as the first object of your patronage; here may you reap, in the astonishing effects, which you shall behold, the first fruits of your Charity!

It has been doubted by those, who coldly weigh with scrupulous exactness the imaginary evil of a benevolent action against the real merit of the intention, whether some of our charitable foundations for the relief of poverty do not encourage a habit of inactivity, and thus produce what it is their design to prevent. In the present case, even this objection cannot be made. The most active are generally the prey of a watery death, either in the honorable discharge of the duties of their profession, or in their humane endeavours to rescue a fellow-creature from im-

operations, there exists a rational hope that the timely adoption of proper means may restore the powers of life. On every part of this interesting subject, on the theory and the practice of the Society, the humane Inquirer will find ample satisfaction in the ingenious Dr. FOTHERGILL's *Inquiry into the Suspension of Vital Action*, and in his *Preservative Plan*.

minent danger. They have been, they still will be, industrious. They only ask the means, they only call for Life! It is in your power to bestow: O refuse them not that first, that best of blessings!—What better proof can you give of your patriotism, than by restoring members to the community, who, without your humane intervention, must be lost to their families, and to their country? What consideration can raise your mind to such a height of rapture as the recollection that you have been an instrument, in the hand of God *, of the preservation of human existence, and of all its temporal and eternal privileges; that you have been permitted to stand between the confines of life and death, to penetrate into the recesses of the tomb, to pluck the sting from death, and to deprive the grave of its victory!

When you save a fellow-creature from perishing, it is not in calculation to know what benefit the world may receive by that pious action.

* *Nullâ re homines propiùs accedunt ad Deos, quàm salutem hominibus dando.* Cic.

When

When Pharaoh's daughter rescued Moses from the waters of the Nile, she little thought that her humanity gave a Legislator to the people of God *.

The principles of the Humane Society not only employ the highest energies of the head, but they excite the warmest sensibilities of the heart, when the case of an unfortunate victim is considered in all its relations. One of the evils, which we most earnestly deprecate, is sudden death. To the best of men the prospect of appearing before God presents the most serious consideration, and demands some pause of religious composure, of cool meditation, of timely separation from the innocent, or even the necessary, engagements of the world. To take a last,

* "While memory holds her seat," I shall derive exquisite delight from the recollection that the hand, which writes this, has been the instrument of saving three eminent characters from perishing in the British Channel and in the river Isis. One has, since that fortunate event, distinguished himself as a naval Commander; another has applied chemical researches and medical practice to the most beneficial purposes; and the third is an honor to the clerical profession, and exemparily practises the doctrines, which he sincere'y and forcibly preaches.

parting

parting leave; to bid adieu to the tenderest connexions; to prepare our surviving friends to meet the blow with resignation; are solemn offices, which to those, who have neglected,—and how few are there, who have not in some measure neglected,—to make an early and effectual preparation for the awful moment, render time and warning indulgences of the most interesting concern. To the survivors they are not less objects of earnest desire. Sudden death intercepts those warm expostulations of a departing friend, which have frequently recalled the sinner to his God; the affectionate instructions of a parent to his family, which claim irresistible attention when they are delivered on the bed of death *; the poignant sympathies produced by the last tender

* ——— They say the tongues of dying men
Enforce attention, like deep harmony:
Where words are scarce, they're seldom spent in vain;
For they breathe truth, that breathe their words in pain.
He, that no more must say, is listened more
Than they, whom youth and ease have taught to glose;
More are men's ends marked, than their lives before.
The setting Sun, and Music at the close,
As the last taste of sweets, is sweetest last;
Writ in remembrance, more than things long past.

SHAKESPEARE *Richard II.* Act 2, S. 1.

expressions

expressions of connubial love; the impressive examples of fortitude and submission; the animating view of a Christian, who clings to the cross of his Saviour as his unfailing hope, whose faith receives an accession of strength as his life declines, and whose last breath ascends to Heaven in gratitude and praise. Oh! if sudden death be a calamity, which cuts off these inestimable benefits both to the dying and the living, think what must be his ecstatic feelings, who has been successful in averting so fearful a disaster! You need not envy those feelings: it is in your power to make them your own, by a contribution on this day equal to your abilities.

The higher your generosity, the greater will be the power of the Society to widen the sphere of those benefits. Your donation on this day may prove the blessed means of saving your friend, your brother, your husband, your child, —perhaps Yourself,—from an accidental death. In the exercise of other charities, you are influenced by motives of abstract benevolence, yourselves secure from the miseries you soothe, or the

wants

wants you relieve. But from the experience of this calamity none of you can claim an exemption. Wealth and power, youth and strength, will not protect you from the dangers incident to humanity.

Permit me to make this idea more familiar to your mind, by placing before your imagination one of those disastrous examples. A husband and a father, whose industry had long preserved a numerous family from the dangers of distress, is brought up from a watery grave, deprived of breath and motion. See the writhing agonies of his distracted wife, robbed of every worldly enjoyment! Hear the shrieks of his orphan children, bereft of every earthly hope! The expression of their grief suffers no pause but that of horror. That tongue is dumb for ever, which taught his infant children to lisp the praises of their God, and cheered them with the hope of future blessings. Those hands are closed in the stiff grasp of death, which were employed in administering to their wants, and directing them in the ways of honest industry.—In the midst of

wretched-

wretchedness, which no human woe can exceed, behold an angel of pity appears, *with healing on his wings!* A messenger, delegated from this Establishment on the errand of mercy, flies at the call of anguish. By his *labor of love* the closing heart begins to palpitate,—the blood to flow,—the bosom to heave;—the anxious wife raises her eyes to Heaven,—looks on her re-animated consort,—not daring yet to hope,—still lost in fear, she scarce believes he lives. At length, by the skill and perseverance of the humane attendants, assisted by the divine influence, the restoration is completed. He lives! LAZARUS LIVES!

If there is a husband or a father in this assembly, who conceives what emotions of gratitude must elevate the heart of him, who is thus restored to his wife and children; if he believes it to be within the sphere of possibility that such may be his own misfortune, and his own recovery; and refuses to join liberally in this contribution,—he has counteracted the principles originally implanted in his breast: he has violated

the

the rights, he has forfeited the claims, of Humanity.—Picture to your imagination the tears of joy, the expressions of rapture, the look of adoration, in the woman, who infolds her recovered husband in the arms of increased affection, while her astonished children are embracing his knees, and turning the silent eloquence of their looks sometimes to Heaven, sometimes to their humane benefactors. It is not in the most extravagant fancy to suppose that a mother and a wife can believe this scene to be more than visionary, can conceive that it may be written in the future page of her own destiny, and withhold the generous tribute of sympathy, nor display her liberality as warmly on this day, as her gratitude would glow, if the partner of her heart were rescued from an untimely dissolution.

But to the feelings of Mothers another forcible appeal remains to be made. O you, whose pleasures spring from your affections, whose affections centre in the cradle of an infant child,—a child perhaps deprived of a father's protection;—you, whose future hopes are fixed on the endearing comforts,

comforts, which you expect from filial tenderness; O think what a distracting scene to see him struggling in convulsive agonies!—What must be your anguish, when, in the heart-breaking embrace, which would fondly shield him from the shaft of Death; you see the last expiring pang leave the darling of your soul a cold and bloodless corpse!—I fear I am now speaking to some mothers, who have felt this extremity of distress. From my own sad experience * I have learnt to pity them: but I will not embitter their recollection by dwelling on the melancholy subject. Even in this gloomy scene a ray of light appears. The records of the Humane Society bid you not cast away the anchor of Hope. By prayer, and by the means prescribed, *your sorrow may be turned into joy. The Lord will hear* a Mother's *voice*; *the soul of the child will come into him again*; HE WILL REVIVE!

* Two of the author's children were apparently dead in consequence of convulsions. One of them experienced the happy effects of the Resuscitative process, and was present at the delivery of this discourse at Southampton and in Jersey. The other, deprived of the same applications, leaves to her parents the consoling hope, that she is now an angel in Heaven; for *of such is the Kingdom of* GOD!

If this consideration has power to expand your sensibilities, let them be exerted in procuring us the means of enlarging the scale of our endeavours; assured that every accession of resources to the Society will improve the plan, facilitate the process, and diffuse the benefits, of Resuscitation. Thus *the bread, which you cast on the waters* of affliction, may *after many days* return to you again in genial blessings, of life to your children, and of comfort to yourselves.

Perhaps more admirable still is the effect of the Humane Society in *rescuing from the power of the grave* those infatuated children of despair, who have attempted "to snatch from God's right "hand the instruments of death," and to rush before his tribunal with more than human "im-"perfections on their heads." Your hearts may shudder at the desperate act of human frenzy; but shut them not against a sense of compassion for their miserable fate. O judge them not too severely! They fell, because the Spirit of God had withdrawn his consolation from their hearts. Far be it from me to extenuate the rash atrocity of their crime; but *let him, that thinketh he stand-*

eth,

eth, take heed lest he fall. Should we be deaf to the call of divine influence, and abandon ourselves to the suggestions of unassisted nature *, the disease of the body will prey upon the soul, and depriving it of confidence in future blessings,

* *Tel homme, qui dans un accès de melancholie se tue aujourd'hui, aimerait à vivre s'il attendait huit jours.* VOLTAIRE, *Dict. Philos.* On this subject it is pleasing to quote such a sentiment from such a writer. Moral reasons of still greater weight may be found in DIDEROT against Suicide. In opposition to both may be placed the arguments of our countryman, HUME, whose writings have encouraged a tendency to scepticism, but happily have not the power of producing infidelity.

Such are the contradictory opinions of those, whose principles are not founded on Religion, who are tost on the waves of darkness and uncertainty, rejecting the guidance of that *Light*, which was mercifully sent *to rule the night* of ignorance.

Of Pagan writers, of PLUTARCH, SENECA and PLINY on one side, and of PLATO and CICERO on the other, we may read the different sentiments with less astonishment. Yet it was difficult for them, on the bare imagination of a mythological state of futurity, not to exclaim with the Poet:

Qui sibi lethum
Insontes peperêre manu, lucemque perosi
Projecêre animas, quàm vellent æthere in alto
Nunc et pauperiem, et duros perferre labores!

VIRGIL, *Æneid* VI.

render

render the load of wretched existence too heavy to be borne. But *with the Lord there is mercy, and with him is plenteous redemption.* If the despairing sinner attempt to *fly from the divine Spirit*; *if he remain in the* inmost *parts* of the sea; *if he go down to the grave*; *even there can the hand* of mercy *hold him.* The Lord of life may not indeed operate a miraculous recovery by the sudden, irresistible impulse of his grace; he may not strike him *to the earth by a light from Heaven in his journey* of infidelity * ;—but he will prosper the means of an

* Infidelity, operating as a general principle of action, or exercising a temporary sway over a disordered mind, is the most frequent cause of Suicide.

Of Infidelity, terminating in absolute Atheism, the most striking and melancholy instance is that of the celebrated Meslier. He was represented as a man of moral purity, of exquisite sensibility, and of an irritable disposition. He had not only read and studied the Bible, but had written three copies of it with his own hand. That sacred book, and the works of the ancient Fathers, had in the early part of his clerical life engrossed his attention, and formed his delight.

An inflexible love of justice induced him to oppose the Seigneur of his village, whose influence procured a severe remonstrance from his Diocesan, the Archbishop of Rheims. History affords many examples of men, who have revenged the injuries, which they had received from individuals, upon the

Institution, which he himself has more immediately inspired, and recall him by a new birth

the profession of their adversaries. From this uncandid motive arose the lamentable change in MESLIER's principles. The seeds of the Gospel had been sown in barren ground. The student in Theology became the coryphæus of Atheism. *The Lord* had no sooner *put forth his hand, and touched* his worldly character, than MESLIER *cursed him to his face.* He employed the bitterest acrimony against Religion, and his *Testament* exhibits the most shocking invectives against the history and the doctrines of the Gospel, and against the attributes and existence of the Deity.

Of such an apostacy it is natural to imagine the consequence. The rejection of Faith deprived him of Hope. He became impatient of Life. He DESTROYED HIMSELF.

The daring spirit of the French Régicides in the wildest libertinism of irreligion has, no doubt, struck horror into the heart of humanity. Yet these feelings have been but slightly excited, if they are compared with those, which must be roused into the most burning indignation at the sight of the blasphemies,—for which language cannot convey an adequate epithet,—contained in the *Philosophie Ancienne et Moderne* of the ENCYCLOPE'DIE METHODIQUE.—DIDEROT, D'ALEMBERT, BOULANGER, VOLTAIRE, &c. were restrained, by social considerations, by the public opinion respected under the old Government of France, within certain limits. But NAIGEON, having broken, by the events of the Revolution, every link in the chain of decency and order, that formed the connexion of Society, has defied all the humanities of religious civilization. Like the infernal fiend, who left the burning lake, under the auspices of Sin and Death, to ravage the fairest part of the Creation, and wreak his vengeance on the Almighty,—he indulges his savage disposition in the malignant

 delight

to a life of Salvation. For it is happily recorded, that, in the number of Suicides, who have been saved by the Humane Society, there is not one, who has not been restored to religious resignation, to Christian Faith, and to Christian Hope *.

O then, reflect on the glorious privilege, which you may receive this day by your contribution, of thus dealing the fruits of *the tree of life* among *the thorns and thistles*, with which the sin of man has *cursed the earth*. Reflect that you not only recall temporal life, but that you save, in this

delight of crushing every hope of man, and of precipitating him from the prospect of Heaven into the deepest gloom of despair and perdition.

The mind of an Englishman, who loves the Religion of his fathers, is naturally alarmed at the danger of a close connexion with a Government, which possessing and exercising an absolute despotism over the press, can tolerate, countenance and encourage a work, whose avowed object is to blot the Sun out of the moral world, and to dethrone the King of Heaven!

* See Dr. GREGORY's Anniversary Sermon, in which this fact is asserted on the solid grounds of experience, and in the perusal of which the reader will find strong and satisfactory arguments against Suicide.

instance,

instance, the soul of the poor, trembling victim from the horrors of eternal Death!

Thus far we have considered the Humane Society as employed in the beneficent task of restoring Animation suspended by the effects of water, of cold, of convulsions, of noxious vapors, or of lightning. We have now to bless God for the merciful prevention, by which not individuals only, but whole multitudes, may be saved from impending death. The late institution of Life-boats enables human Art to control the violence of Nature, and bids the power of benevolence, with a love *stronger than death*, baffle the rage of contending elements, and triumphing over the fury of winds and waves, bear the shipwrecked mariners safe to land *. To direct the

* ——— λαῖτμα τάχισθ' ἁλὸς ἐκπερόωσιν,
Ἠέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποθι σφιν
Οὔτε τι σημαίνῃσι ἴσαι δίος, οὐδ' ἀπολέσθαι.

Hom. *Odyss.* VIII. 561.

Thus liberally applied to the present subject:

Tho' clouds and darkness veil th' encumber'd sky,
Fearless thro' darkness, and thro' clouds they fly;

intrepid bravery and characteristic humanity of British seamen in these dangerous enterprizes, the Society have by liberal rewards stimulated genius to perfect an invention, of which the beneficial consequences are incalculable. We trust that you will give the best proof of your love of your country by assisting the patriotic plan. Perhaps at this moment some distressful accident calls for your active benevolence. Perhaps some of those industrious mariners, who are bringing to this luxurious Metropolis the produce of returning Peace; perhaps some of those gallant warriors, who have protected your commerce, and preserved your liberties, during a series of hard-fought battles; soldiers returning crowned with conquest from Egypt and from India, and sailors from the four quarters of the globe, to reap the fruits of their labors in the bosom of their applauding country;—perhaps some of these, doomed to encounter the fury of the surge, or the danger of the rocks, in sight of their native

> Tho' blasts tempestuous scour the swelling main,
> Tempestuous blasts pour out their rage in vain;
> While at the helm HUMANITY presides,
> Secure they pass, secure repass the tides.

shore,

shore, call upon your gratitude to save that life, which they have so often hazarded for your sake. The Legislature have lately shown a disposition to reward the labors employed in the perfection of Life-boats *. We may presume to hope that every object of the Society will be embraced by the fostering care of Government. We may cherish the hope that an Administration, who began their career with the humane purpose of restoring PEACE ON EARTH, will endeavour to diffuse GOOD WILL TOWARDS MEN by a liberal support of this Establishment. But if the pressure of political and financial difficulties retard the salutary act, be not offended if we repeat the solemn, affectionate, immediate call upon private charity and individual munificence. Take some-

* Since this Sermon was first preached, the sum of 1000l. has been voted by Parliament to Mr. GREATHEAD. In addition to this testimony of national gratitude, the Society of Arts, and the Merchants of London, have with laudable readiness shown their sense of his services by honorary and pecuniary rewards.

The active benevolence of Mr. BURDON in bringing the subject before the House of Commons, proves that the zealous attachment of the freeholders of the county of Durham to their Representative is founded on the most honorable and exemplary motives.

thing

thing from the fleeting enjoyments of an hour, to secure the lasting comforts, which will flow from the benevolent action. In a neighbouring country public amusements paid a tax for the maintenance of charitable Institutions *. O set

* The public Theatres in Paris paid upwards of 300,000 livres annually to the *Hotel-Dieu.*

We naturally love to glory in the superiority of our charitable institutions to those of foreign countries. With what justice we assume this pre-eminence, it may not be improper to examine.

To the influence of Christianity are to be attributed those asylums for the relief of the miserable, which Humanity has consecrated as monuments of beneficence. CONSTANTINE was the first, who built Hospitals for the reception and maintenance of the sick and wounded, in the different provinces of the Empire. These establishments were multiplied, in the 6th, 7th, and 8th centuries, in Italy, France and Spain. They were afterwards so generally adopted, that, according to MATTHEW PARIS, not less than 19,000 charitable houses for leprosy alone existed in the Christian States in the 13th century.

Rome contains forty hospitals for various charitable purposes. The number of similar establishments in Petersburg is almost incredible to those, who recollect the sudden growth of that capital.

In Paris, besides private establishments, such as the Humane Society *en faveur des noyés & des asphyxiés*, there were

a voluntary tax on your pleasures: on this altar bring your offerings! The sum shall not be lost;

were forty-eight public foundations for the relief of disease and indigence. Of these, the *Hotel-Dieu* contained 3000 patients, supported by an annual revenue of 1,333,250 livres.

Such was the state of public charity in Paris before the Revolution. Since that disastrous period, the increase of physical misery, and the neglect of moral good and healing mercy, have afforded a melancholy proof that the exercise of the virtues of Humanity is proportioned to the cultivation, or decay, of Religion. Unless a spirit of Christianity revive in France, the blessings, which Benevolence and Charity diffuse on mankind, will cease to exist. Those divine affections, which are produced by an habitual intercourse with heaven, by prayer and meditation, will give way to the selfish sentiments and unfeeling conceits of that proud Philosophy, which relied on human exertions alone for the virtues of the mind: *animum mihi ego ipse parabo.*

But what raises the British character over that of other nations is, that our charitable establishments derive their origin from private benevolence, from that generous spirit, which animates individuals in the relief of human woe. May that zeal in the cause of goodness be long cherished among us under the fostering influence of religion! May the STAR of Christianity, which first directed the Sages of the East to the cradle of the blessed JESUS, long shed its purest rays over this country! Whatever may be her political situation, may she prove a pattern of every moral and religious perfection, and the asylum of suffering virtue, and of persecuted innocence!

you will have God himself for your security, and Heaven for your reward !

You, whose well-directed efforts in raising the energies, and directing the practice, of the Resuscitative art, form the nerves and sinews of the Humane Society ;—you, whose exemplary beneficence, or whose professional skill, have recalled thousands to the blessings of life ; with what exquisite delight must the dearest sensibilities of your hearts be touched on the annual returns of this day * ! Unlike the remorseless tyrants,

* Inexpressibly delightful must be the sensations of the good and pious Founder of the London Humane Society on the Anniversary, when he sees *his Works following him,* when he leads the procession of those, the restoration of whose lives is the effect of his professional skill and unremitting exertions. Of Dr. Hawes it is not flattery to say, that *nullius unquam periculi terroribus ab officio, aut ab Humanitate discessit.* Of Dr. Hawes the voice of Humanity will exclaim : *Serus in Cœlum redeat !* Those, who can abstract their considerations from the momentary triumphs of a dazzling ambition, will compare the untimely fate of the destroyers of the human race, with the glorious end of a preserver of human life, who will die full of years and honors :—they will acknowledge that the ways of practical Religion *are ways of pleasantness, and all her paths are Peace.*

In the career of Humanity, directed to various objects of Beneficence, Dr. Hawes was preceded by a Hanway, and

or savage conquerors, whose paths are marked with death, your great object is to second the compassionate designs of the Lord of Life. In humble imitation of the adorable founder of our Religion, you *come to save that, which was lost.* The *light* of your humanity *so shines before men, that they see* the process, and feel the utility, of *your good works, and glorify your heavenly Father.* You claim no reward for these invaluable services, but such alone as the *giver of every good gift* expects from mankind,—the tribute of gratitude. And surely the hands of those, whom your beneficence has saved from present, perhaps from eternal death, will be raised to Heaven in supplications for blessings on your heads!—In closing this address to you, may I be permitted to urge the necessity of resting your exertions on Christian principles? God appears to show, even in the first great instances of miraculous interposition, that he demands the co-operation of human means; that inactivity is inconsistent with the

and a HOWARD; his heart will exult in the certainty of being followed by a BARRINGTON, a BERNARD, a GLASSE, a RUMFORD, a SINCLAIR, and others, whose names will be supplied by the experience of the reader.

character

character of man, and undeserving of celestial assistance; *that Faith without Works is dead.* But while you are sensible of the necessity of active perseverance, beware of placing a presumptuous trust in the sole efficacy of human agency. Without fervent prayers, animated by lively Faith, the principle of vitality would effect no salutary purpose; natural life restored would be but spiritual death confirmed. The Humane Society may restore the breath to the body; but the Grace of God alone can restore life to the soul *.

* In the paragraph above, the Author has endeavoured to express his idea of Religion; of that system of pure Christianity, of which Faith is the foundation, and Works the facric; which is equally removed from the all-sufficient Faith of the Antinomians, and the meritorious Works of the Catholics. In his opinion, we ought to cherish Faith, as if it were the only means of salvation; and we ought to practise good Works, as if they were the sole passport to Heaven. It is only when *Prayers and Alms*,—in other words Faith and Works,—are united, that they *come up for a memorial before God.*

Where a sense of humility, and a sincere desire of worshipping *in spirit and in truth*, actuate the mind of a Christian, a shade of variation ought to excite neither disgust nor opposition. But the cause should be of the highest importance, which can induce him to separate himself from the established Religion of his country. See on that subject Dr. BARRY's *Friendly Call to a New Species of Dissenters*; a Work, which has received the general commendation,

For You, who stand before this congregation as living monuments of the success of a Society, whose proceedings are guided by that brightest constellation of Christian virtues, Faith, Hope, and Charity,—*do not your hearts burn within you* at the recollection of the dangers you have escaped, and the mercies you have received * ? Had you been irrecoverably lost, let me ask you,

mendation, and whose author deserves the patronage, of the highest characters in Church and State.

A circumstance ought to be mentioned here, which reflects honor on the religious principles of the Medical profession. On the evening of the Anniversary Dinner of the Society, when the flow of soul was produced by the festivities of that interesting day, several Medical gentlemen came separately to the preacher, and expressed their approbation of this particular passage.

* At the Anniversary Sermon in London, a considerable number of those, who have been restored to life, form a part of the congregation. Attentive to their eternal, as well as temporal welfare, the Society presents each of them with a Bible, which they hold in their hands on that occasion.

At Southampton one person was present, who had been rescued from a watery death by the skill and humanity of Mr. Corbin of that Town. The active zeal of the latter in the cause of the Society, and his friendly attention to the Preacher, it would be public neglect and private ingratitude not to acknowledge in this place.

were

were you in a fit situation to appear before your God? Could you lay your hand upon your heart, could you raise your eyes to Heaven, and say: *Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation! When the waters had drowned you, and the stream had gone over your souls*; when the mouth of the grave was closing in upon you; then did you *taste and see how gracious the Lord is, that he is the God, of whom cometh salvation*, that he *is the Lord, by whom we escape death*. Of ten lepers, who had been healed by Christ, only one returned to give glory to God. O let your Benefactors indulge the hope that you will imitate the conduct of that grateful man, that you will *praise your God, while you have your being!* Let this merciful restoration to life be an emblem and a pledge of your new birth to a Christian life. May that sacred Volume, which is given to you as a memorial of past mercies, be cherished in the folds of your heart as the guide of your Faith, the ground of your Hope, and the Charter of your Salvation! So when the hour shall at last arrive,—which must arrive to all,—when human art can no longer avail to deliver you from *the valley of the shadow of death*,

you will fear no evil. When your *heart and your flesh shall fail,* that God, who has *saved you* once *from perishing* in the flood, will waft you to the waters of everlasting life, where *he will be the strength of your heart, and your portion for ever.*

O God of Power and Mercy! *in whose hands are the issues of life and death*;—bless with thy divine influence the glorious cause, which has this day assembled us before Thee! Prosper an institution, of which Thou thyself hast inspired the first principles. Shower thy choicest blessings on its Patron, our gracious Sovereign! May the affectionate loyalty of his people sweeten and prolong his days!—Shed the brightest beams of thy countenance on the Directors and Supporters of this Society. Preserve their lives, which are directed to the gracious means of extending thy dominion upon earth! Multiply their comforts, and let them feel no sorrows, but those of sympathy!—Kindle the vivifying flame of Charity in the hearts of this congregation, that they may glow with the warmest zeal in promoting these purposes of beneficence, *and that thy way may*

be known upon earth, thy saving health among all nations! May they feel the blessedness, that attends the charitable and merciful! may they obtain the richest treasures of thy love in the prosperity of their families, in every comfort, which can lighten their cares, and soothe their afflictions! *Make thou their beds in their sickness*; and may they receive favor and mercy at the last and fearful hour!—Give grace, O God, to those, who have been restored to the comforts and duties of Society, that they may express their gratitude to their Benefactors by the practice of every virtue, which adorns the Christian character. As Thou hast breathed into them a second time the breath of life, when they were clasped in the folds of the grave, O raise them from the death of sin unto the life of righteousness! As thy goodness has made them *partakers of a first resurrection*, may *the second death have no power* over them; but *purge their consciences from dead works, to serve Thee, the living God! The dead praise not Thee, O Lord, neither they, that go down into silence*; but grant that the objects of such transcendent clemency *may praise thee for ever!*

Finally,

Finally, grant that we all, who wish to express with devout humility our sense of the *mercy, which thou rememberest in the midst of thy judgments*, may be taught, by these solemn visitations, *so to number our days, that we may apply our hearts to heavenly wisdom.* Grant that, if it is decreed in the counsels of thy just Providence that any of us shall be struck with sudden death, we may not be found unprepared to meet our doom! Grant that, while we keep in view the inestimable prize of our high calling in Jesus Christ, we may turn the labors, and even the recreations, of the world to purposes of sanctification, and *fix our affections where true joys are to be found!* Let *neither Life nor Death separate us from thy Love*; but when *the last enemy shall be* at length *destroyed*, when *Death shall be swallowed up in Victory*, may we all be united, in the company of the Spirits of Love and Benevolence, of the Dispensers of thy blessings to mankind, in the enjoyment of eternal life, through the merits and mediation of the universal Saviour and Redeemer, Jesus Christ, our Lord! Amen.

*** THE Preacher would not have consented to the publication of the following ingenious verses, had he not been convinced that the elegant and forcible manner, in which they describe the objects of the Humane Society, would afford a gratification to the Supporters and Admirers of that Establishment.

EPITRE *au Rev.* Dr. VALPY, *à l'Occasion de son Sermon prêché à St. Hélier à* JERSEY *pour la* SOCIETE' ROYALE *d'*HUMANITE'.

MINISTRE du TRE'S-HAUT, dont les accens vainqueurs
Ont transporté mon ame, & fait couler mes pleurs ;
Qui peins l'humanité, par l'effort du génie,
Des portes du tombeau rappelée à la vie !
Que j'aime quand ta voix, propice aux malheureux ;
M'annonce les bienfaits d'un art miraculeux ;
Et prouve à tous les cœurs, par mille traits aimables,
Que le bonheur consiste à servir ses semblables!
Je veux bien l'avouer : dans ce siècle fameux
Des miracles sans nombre ont étonné nos yeux.
Ici, l'homme, planant au dessus de la terre
Intrepide s' élance au séjour du tonnerre :
Là, par une machine, ouvrage de ses mains,
Tranquille il porte au loin ses ordres souverains.
J'admire avec transport ces superbes prestiges.—
Mais combien je chéris les utiles prodiges,
Les sublimes bienfaits de cet art étonnant,
Qui d'un cadavre affreux fait un être vivant ;

Et

Et qui, en imitant la puissance infinie,
Donne à l'homme insensible une seconde vie !
Qu'il est grand le mortel, dont le bras généreux
Des gouffres du trépas retire un malheureux ;
Et d'un feu créateur échauffant la matière,
Rouvre ses yeux fermés à la douce lumière !
Noble attribut de DIEU dans les mains d'un mortel,
Ah ! sans doute cet art est descendu du Ciel !
Contemplez ce vaisseau, qui, battu par l'orage,
Est à chaque moment repoussé du rivage !
Le sifflement des vents, les cris des matelots,
Les éclats du tonnerre, & la fureur des flots,
De nuages obscurs un amas effroyable,
Un bruit sourd et confus, un choc épouvantable,
Tout annonce l'instant, qui le verra périr :
L' océan mugissant s'ouvre pour l'engloutir.
Soudain il disparaît . . . . sur les plaines profondes
Quelques infortunés luttent contre les ondes.
Inutiles efforts ! . . . . L' océan furieux
Les pousse dans l'abîme, & le ferme sur eux ;
Et bientôt en courroux les jette sur ses rives.
Là, les mères, les sœurs, les épouses plaintives,
Sur ces corps étendus, livides & flétris,
D'un fils ou d'un époux cherchent les traits chéris ;
Et d'un espoir flatteur abandonnant les charmes,
Les couvrent de baisers, les arrosent de larmes.
Parens infortunés, suspendez vos douleurs!
Il faut des soins actifs, non de stériles pleurs.
Que l'art conservateur dans vos mains se déploye!
Forcez l'avide Mort à vous rendre sa proye.
Dans ce cadavre froid tâchez de rappeler
Une ame fugitive & prête à s'envoler.
D' un feu, qui s' éteignait, rallumez l' étincelle.—
O prodige touchant ! Cédant à votre zèle,

Tout son corps par degrés se ranime, & ses yeux
S' entr' ouvrent lentement & contemplent les cieux.
Il revoit transporté sa famille chérie,
Et bénit l'art heureux qui lui rendit la vie.
Regardez ce mortel, qu' arma le désespoir ;
Qui de l'Etre Suprême usurpant le pouvoir,
Suspendit dans ses sens le souffle qui l' anime !
L'art, plus puissant encore, a triomphé du crime.
Il revoit la lumière, & pénétré d'horreur,
Il abjure en pleurant sa coupable fureur ;
Tristes, les yeux baissés, il se soumet à vivre.
O qu'il est beau d'apprendre, O qu'il est doux de suivre
Ces sublimes leçons, ces préceptes touchans,
Qui rendent si souvent un père a ses enfans,
De nombreux citoyens repeuplent la patrie,
Et sauvent les humains de leur propre furie * !
Une foule de maux attachés à nos pas ;
Cent accidens affreux, ministres du trépas,
Qui livrent aux humains une éternelle guerre ;
Tous ces feux allumés dans le sein de la terre ;
Le froid glaçant du pole, & la foudre du ciel,
Sont contraints de céder aux efforts d'un mortel.
Qu'importe à nos besoins une pompe stérile ?
Ah ! l'art n'est vraîment grand, qu'autant qu'il est utile.
Et qui peut aujourd'hui contempler sans transport
Cet art prodigieux, qui, désarmant la Mort,
Rend à l'homme expirant la lumière ravie,
Et rallume ses jours au flambeau du génie !

* The Authors of Didactic Works would confer a signal service on the public, and particularly on young persons, if they would insert in a conspicuous manner, the Directions for the Recovery of Drowned Persons, which ought to be early consigned to memory as a *carmen necessarium*.

Que

Que vois-je ? est il possible ? à mon œil étonné
Le génie a vaincu l'océan mutiné.
Un esquif sur les flots se frayant une route,
Tantôt d'un ciel en feu semble toucher la voute ;
Tantôt semble se perdre en des gouffres affreux.
Tranquillement assis, le nocher courageux
Contemple en souriant les vagues mugissantes,
Et ravit à la Mort ses victimes tremblantes.
O de l'HUMANITE' magnanimes héros,
Qui, seuls vous élançant dans le milieu des flots,
D'un intrépide bras saisissez la victime,
Que la mer en grondant entraînait dans l' abîme !
Si le mortel sauvé ne présente à vos yeux
Qu'un objet dégoûtant, qu' un cadavre hideux,
Ne vous rebutez point, couronnez votre ouvrage ;
Que l' art au même instant remplace le courage ;
Et bientôt vous verrez, graces à vos efforts,
Un être renaissant sortir du sein des morts,
Qui devant à vous seuls sa nouvelle existence,
Vous baignera des pleurs de la reconnoissance.
O quel étonnement, quel transport pour son cœur !
Un homme est devenu son second Créateur.
Quand sous l'affreux destin son être entier succombe,
Un homme a pu briser les portes de la tombe.
HONNEUR, trois fois honneur aux mortels vertueux,
Qui, de cet art divin apôtres généreux,
Et des infortunés seconde Providence,
Dans le bien, qu'ils ont fait, trouvent leur récompense !
L'or, souvent l'instrument de coupables desseins,
Par eux devient un Dieu protecteur des humains :
Chéris de l'univers, leurs bienfaits font leur gloire.
O que de noms, gravés au temple de Memoire,
Des mains du Philosophe en seroient effacés !
Mais hélas ! trop souvent les mortels insensés,

Adorant lâchement la main qui les opprime,
Pour de sanglans exploits réservent leur estime,
Prodiguent leur encens à de vils destructeurs,
Sur le marbre & l'airain consacrent leurs fureurs ;
Ou, follement épris de quelque objet frivole,
Encensent chaque jour une nouvelle idole,
Et laissent dans l' oubli les plus nobles bienfaits.
Toi, qui viens nous parler au nom d' un Dieu de paix,
Fais sentir à nos cœurs, par ta douce éloquence,
Les sublimes plaisirs qu' offre la bienfaisance :
Montre à nos yeux charmés, prompt à guérir nos maux
Le génie enfantant des miracles nouveaux ;
L'humanité des arts étendant la carrière,
Et l' Homme, comme Dieu, ranimant la poussière !

F. Le Couteur, Jun.

St. Hélier, à Jersey,
le 20 Juillet, 1802.

APPENDIX.

By Dr. HAWES.

" LONG HAD MANKIND, *by dangerous error led,*
" *Entomb'd alike the breathleſs and the dead:*
" *Soon as the vital current ceas'd to flow,*
" *The eye to ſparkle, and the cheek to glow,*
" *Deſpairing Art retir'd, nor ſtrove to ſave*
" *The pallid victim from th' untimely grave.*
" *Unconſcious ſhe that, ere the ſpirit flies,*
" LIFE'S ENERGY AWHILE SUSPENDED LIES;
" *And oft', amid the gloom of Nature's night,*
" *Lurks the* FAINT SPARK *of unextinguiſh'd light.*"

SUSPENSION OF THE VITAL POWERS may take place independent of the *abſolute extinction* of life; and it is now an eſtabliſhed maxim, that the *coldneſs of the body, the frigidity of the limbs, and the total abolition of the external ſenſes*, are very dubious and fallacious ſigns of death. It is not then to be wondered at, that the abſurd and pernicious cuſtom of laying out the bodies of perſons ſuppoſed to be dead, as ſoon as *reſpiration* ceaſes, ſhould have occaſioned the *premature diſſolution* of great numbers of the human race.

1ſt. In APOPLEXIES, TRANCES, SYNCOPE, &c. the RETURN OF LIFE may be frequently effected by the immediate attendance of ſkilful practitioners.

2dly. CONVULSIONS OF INFANTS, &c. have cauſed an immenſe number to be prematurely committed to the grave; but ſince the delivery of LECTURES on SUSPENDED ANIMATION, many children have been reſuſcitated *.—

3dly. OPIUM or SPIRITS—Alarming ſuffocation by NOXIOUS AIRS—and even *ſuſpenſion by the Cord*, &c. JUDICIOUS PRACTICE, with perſeverance, may be productive of reſcuing the unfortunate from an untimely tomb.

It is hoped, that HUMANITY will ſo far prevail, as to induce relatives and friends, in all doubtful caſes, to conſult the FACULTY on the *appearances of diſſolution*; as by ſuch conduct valuable lives may be preſerved.—*See page 56.*

* DOCTOR HAWES in 1789 introduced an intereſting and novel branch of medical Education, commenced and delivered for ſeveral years at the LONDON DISPENSARY.

ANNIVERSARY SERMON,

PREACHED BY THE REV. DR. VALPY, *F. A. S.*

At Grosvenor Chapel,

On SUNDAY, the 4th of April.

In the course of Divine Service,

TE DEUM AND JUBILATE.

Also an APPROPRIATE ANTHEM,
selected from the Psalms, &c.

The MUSIC composed by Dr. ARNOLD.

The VOCAL PARTS by
Messrs. Gore, Leete, Page, Master Smith,
and the
Young Gentlemen of the Westminster Choir.

VERSE AND CHORUS.

O give thanks unto the Lord, for he is gracious,
And his mercy endureth for ever.

SOLO BASS.

Great is the Lord, and greatly to be praised;
Let the redeemed of the Lord say so,
Whom he hath delivered from the mercileſs rage of the waters!

VERSE, FOUR VOICES.

Thou turneſt man to deſtruction,—again thou ſayeſt, Come again, ye children of men—We found trouble and heavineſs, when we were even at death's door.—Again thou ſayeſt, Come again, ye children of men.

DUETTO, COUNTER TENOR, AND TENOR.

The waters had well nigh covered us;
The proud waters had well nigh gone over our ſouls.

CHORUS.

O let us therefore praiſe the Lord for his goodneſs, and declare the wonders that he doeth for the children of men.

SOLO TREBLE.

Praiſed be the Lord daily, even the Lord that helpeth us, and poureth his benefits upon us: He is our God; even the God of whom cometh ſalvation. God is the Lord by whom we 've eſcaped death.

VERSE, FOUR VOICES, AND CHORUS.

Bleſſed be the Lord God, even the God who only doeth wondrous things; and bleſſed be the name of his Majeſty for ever; and let all the people ſay—Amen.

ON THE ABSURDITY OF AN OPINION,
"THAT DEAD BODIES ARE NOT TO BE REMOVED
"UNTIL THE CORONER HAS HELD AN INQUEST."

The ROYAL HUMANE SOCIETY, among many *laudable exertions* for the reſtoration of life, have publiſhed their ſucceſsful modes of practice, which are *gratuitouſly* preſented to the public.—But their benevolent views, when accidental or ſudden deaths have occurred, have been too often fruſtrated, from an idea, that it is contrary to law to meddle with dead bodies; by which delay there are an immenſe number of inſtances, where lives, otherwiſe redeemable, have been totally loſt!!!

An eminent Special Pleader's Opinion.

QUESTION.

"ARE THERE ANY and what ſtatutes, or other laws, now in exiſtence, in any manner prohibiting perſons, other than the coroner and his jury, from intermeddling with human bodies dead, or apparently dead, from drowning, ſuffocation, ſtrangling, &c.?"

ANSWER.

"IT IS AN INDICTABLE OFFENCE, to prevent the CORONER from doing his duty, or to obſtruct him in the execution of it.—But the meddling with a body apparently dead, for the purpoſe of preſerving life, *is not a tranſgreſſion of the law* in either of theſe reſpects; nor do I know any ſtatute, by which ſuch an act is prohibited.

IN SUCH CASES the CORONER ought certainly to be called in as ſoon as it is evident that the body is dead. If this precaution be taken, it is not probable that the removing of a dead body from the place where it is found, for the benevolent purpoſe above-mentioned, ſhould ever be made the ſubject of a criminal proſecution: but if it ſhould be, the party would undoubtedly be acquitted, upon proving that his interpoſition was with the deſign of preſerving life,

And that the CORONER
had an opportunity of
taking an inqueſt on the body,
as ſoon as that interpoſition
appeared to be in vain."

W. M. P.

PRIZE

PRIZE ESSAYS,

THE HUMANE SOCIETY has lately extended its philanthropic views to ſave the lives of THOUSANDS.—It is, indeed, a matter of aſtoniſhment to all who have reflected on the ſubject, that, in a country which owes its ſtrength and ſecurity to the navy, no ſcheme has ever been entered upon,—no rewards offered to ingenuity,—nothing has been done to call the human mind to that intereſting and moſt important of all poſſible objects to a nation thus ſituated,—THE PREVENTION OF SHIPWRECK, and SAVING THE LIVES of Britiſh ſeamen.

April 2, 1801.

COMMITTEE, &c.

CAPTAIN REED, E. B. *in the Chair.*

Reſolved unanimously,

THAT THE FOLLOWING PREMIUMS be kept open till the third week in February, 1803.

For the firſt in Point of Merit,
AN HONORARY GOLD MEDAL.
The Second,—HONORARY SILVER MEDAL.
The third—TEN GUINEAS.
The fourth—FIVE GUINEAS.
The fifth—THREE GUINEAS.

QUESTIONS.

I.—*What are the beſt means of preventing Shipwreck?*

II.—*What will be the moſt probable means of keeping veſſels afloat, if they ſpring a leak, or are otherwiſe in extreme danger.*

III.—*The moſt certain methods of conveying aſſiſtance from ſhore to veſſels in diſtreſs within a certain diſtance of land, and when boats dare not venture out to their aid.*

REGULATIONS.

I.—THE MODELS, DRAWINGS, and ESSAYS, to be tranſmitted to Dr. HAWES, *Spital-ſquare*; with ſome device on the outſide, and within the name of the author.

II.—The determination of their merits will be veſted in an appointed Committee, &c. and the prizes adjudged in the month of March, 1803.

III.—THE SUCCESSFUL ESSAYS will be publiſhed by the Society, and the others returned, on the application of the reſpective authors.

G. L. REED, CHAIRMAN.

ANNI-

ANNIVERSARY FESTIVAL.—1802.

The Right Hon. Sir JOHN EAMER, LORD MAYOR, in the Chair.

TREASURER'S REPORT.

DOMESTIC HAPPINESS PROMOTED. *Restored to Life, To their Parents, and to the State,* 2679. PAROCHIAL BURTHENS PREVENTED.

GREAT INDEED MUST BE THE NUMBER RESTORED BY THE DIFFUSIVE ENERGY OF OUR HUMANE INSTITUTION.

ROYAL HUMANE SOCIETY, PARENT OF HUMANE SOCIETIES.

Birmingham—Brighton—Briſtol—Exeter—Glouceſter—Kingſton-upon-Hull—Lancaſter—Melton Mowbray—Newark—Newcaſtle-upon-Tyne—Northampton—Norwich—Portſmouth—Plymouth—Jerſey—Southampton—Shropſhire—Whitehaven—Wiſbeach—Aberdeen—Glaſgow—Leith—Montroſe—Forth and Clyde Navigation—Dublin—North Wales—Berlin—Goërlitz—Prague—Copenhagen—St. Peterſburgh—Boſton—Penſylvania—Philadelphia—New York—and Jamaica.

DR. RAFFEN AND DR. HERTHHOLDT TO DR. HAWES.

Copenhagen, May 25, 1800.

"LATTER YEARS have been fortunately productive "of thoſe *Philoſophical Treatiſes*, to which the queſtions "propounded by the Humane Society gave riſe.—We "peruſed with great ſatisfaction the works of GOODWYN, "KITE, COLEMAN, and FOTHERGILL; wherein the "poſſibility and certainty of *reſtoring Animation* is, *à priori*, "evidently demonſtrated; and at the ſame time, in the "TRANSACTIONS of your Society, we found that "incomparable collections of facts, which *à poſteriori*, "confirmed the ingenious theories of the above authors."

P. 2 A. R. 1801.

MEMBERS DECEASED.—1801.

Dr. HEBERDEN, F. R. S.

"*To* Dr. HAWES. *Windsor, Sept.* 18, 1787.

"SIR,

"I RECEIVED your letter, acquainting me with "the honour of being chosen a *Vice-President* of the "ROYAL HUMANE SOCIETY, which owes so much to "your distinguished zeal and service for its foundation "and support.

"MY ADVANCED AGE makes it necessary to withdraw "myself from business, so that I am not likely to be at "all useful; but, if you have a sufficient number of "active members to admit of an inactive one, I will "receive the honour intended with thankfulness.

"I am, Sir, your most humble servant,

"W. HEBERDEN."

SIR CHRISTOPHER SYKES, BART.

"WHOEVER PASSES OVER the Wolds of Yorkshire, "will have cause to remember the name of SYKES; for "he has realized the antient inscription more truly than "he, for whom it was written,

'*Si quæras monumentum, circumspice!*'"

"AN IMPARTIAL TRIBUTE."

REV. W. DRAKE, M. A.—F. S. A.

Vicar of Islewerth.

"PEACE TO THE MEM'RY OF A MAN OF WORTH,
"A MAN OF LETTERS, AND OF MANNERS TOO;
"OF MANNERS SWEET, AS VIRTUE ALWAYS WEARS,
"WHEN GAY GOOD-NATURE DRESSES HER IN SMILES."

Malmesbury.

LORD MENDIP, SIR GRAY COOPER, Bart.
W. GRANTHAM, Esq. GEORGE SEDDON, Esq.
JAMES SCHOOLBRED, Esq. JOHN WALFORD, Esq.
Mrs. FINCH, Mr. POYNDER, Mr. JONES.

THE LOSS of so many valuable members of the H. S.
can only be repaired
by the *pious zeal* of the Clergy,
and the *active beneficence* of its surviving friends.

Reverend Dr. MORGAN'S *Addreſs.*

" Mr. WILKINSON, *February* 10, 1802.

WITH INEXPRESSIBLE SATISFACTION I preſent to you this Honorary Medallion — this *precious treaſure*, as a high token of approbation and eſteem from the Royal Humane Society;—an Inſtitution truly beneficent, whoſe *foundations* were laid by the *enlightened philanthropy* of a few individuals, but which has ſince been honoured by the patronage of

OUR MOST GRACIOUS SOVEREIGN,
and has extended its genial influence
to the extremities of the earth.

THE PRAISE OF MEN is not to be conſidered as the legitimate object of humane and beneficent actions;—your whole proceedings manifeſtly ſhow that you were actuated by other and better motives.—But the moſt modeſt and diſintereſted may, without a bluſh, acknowledge that they feel a refined pleaſure when the wiſe and good condeſcend to notice and approve their conduct.—The ROYAL HUMANE SOCIETY, in thus conveying to you their *Honorary Medal* through my hands, profeſſedly bears *unequivocal teſtimony* to your profeſſional ſkill, your exalted philanthropy, and your *manly perſeverance* in the application of the Reſuſcitative Proceſs *for ſo many hours* before favourable ſymptoms of Returning Animation appeared.

THINK NOT, Mr. WILKINSON, that you have in this inſtance merely preſerved a ſingle life, and *reſtored one huſband and father to a deſponding family*; though I am confident you will think *even that* a moſt ample recompence for all you have done in ſo extraordinary an inſtance of Reſuſcitation:—Your ſucceſsful efforts may excite the zeal, invigorate the exertions, and ſupport the perſeverance of others; and *numbers yet unborn* may, in the lapſe of time, unconſciouſly experience the *ſalutary effects* of your work and labour of love.

MAY THE DIVINE BEING, the Author of all good and benevolent Works, who infuſed into your mind ſo large a portion of Chriſtian benevolence, increaſe it more and more!—and may he reward you with the peace of God, that paſſeth all underſtanding!—which is the only foundation of true happineſs in this life,—and the ſure preſage of eternal bliſs."

Nunquam homini ſatis cautum eſt in horas.—HOR.

RESUSCITATION OF CHILDREN, &c.

IT IS TRULY PAINFUL TO REFLECT, that the *mere ſemblance of death* has been miſtaken for the *reality*; in which ſtate an immenſe number of victims have been conſigned to the grave!—Such events ſhould awaken *caution*, and repreſs the hurry of the attendants in laying out the dead, and precipitating the funeral ceremonies.

Mr. SAUNDERSON'S CHILD.

1.—MR. JACKSON obſerves:—My young patient was in health, but in a moment attacked with convulſions, and apparently died.—A relation had the child put into the warm bath, &c. as recommended by the R. H. S. which in a few hours reſtored, to the almoſt diſtracted parents, a living child!!!

2.—THE infant of Mr. HASWELL, of the Strand, had the meaſles, and was conſidered by the nurſe, &c. as dead. The fond mother, being inconſolable, continued witn it till the next day, when ſhe diſcovered moiſture on the lips.—Medical aſſiſtance, adopting the Reſuſcitative Proceſs of the Humane Society, in about three hours reſtored the child to the arms of its fond parents.

3.—AT THE FUNERAL OF A JEWESS laſt October, one of the bearers thought he heard repeatedly *ſome motion* in the coffin; and, informing her friends, it was immediately opened.—Medical aſſiſtance being obtained, ſhe in a few hours returned home, and is at this time in perfect health!!!

DR. STEPHEN, *Phyſician to the Briſtol Diſpenſary.*

AN ONLY CHILD apparently killed by a coach driving with impetuoſity.—The ROYAL HUMANE SOCIETY'S *Reſuſcitative Proceſs*, employed for half an hour, RESTORED A FINE BOY TO LIFE.

THE DOCTOR *humanely obſerves:* "It would be of "much benefit were it univerſally known—that LIFE "MAY BE OFTEN RESTORED, when apparently deſtroyed "by *ſuddent accidents*, as well as from thoſe of drowning, "hanging, or ſuffocation."

INFAN-

INFANTILE ANIMATION,

by

G. E. PETCH, M.D.—F.M.S.

Read before the Court of Directors, September 28, 1802.

JOSEPH THOMPSON, Esq. V. P. *in the Chair.*

MRS. HAWKES was happily delivered of a fine male child, who, to use the expressions of female attendants, "*appeared to be as dead as a stone.*"

BY perseverance in the HUMANE SOCIETY'S *Process*, for half an hour, the infant became convulsed, and soon afterwards opened one of its eyes, which all supposed to have been closed in death. I persisted, if possible, with greater exertions, which, in two hours, were indeed well repaid, by a complete *vital restoration.*

HONORARY MEDALLION presented to Dr. PETCH.

Mr. VICE PRESIDENT,

THE HEART-FELT PLEASURE that I experienced in witnessing the gradual return of *infant animation*, was itself an ample recompence for having endeavoured to discharge my professional duty.—To be honoured with this testimony of your approbation, awakens in me sentiments of respectful gratitude, that I trust will be ever employed in attempting to further the benevolent views of your truly *humane* and *God-like Institution.*

AQUATIC SUFFOCATION.

LIFE RESTORED.

J. MAY and W. DAVIS heard a man call out that a youth was drowned; they pushed off their boats where he had sunk, which was in a ballast-hole eight feet deep. J. May, by *repeated divings*, caught hold of it, and conveyed the apparently dead youth to the nearest Receiving House.—Mr. FRENCH, M. A. employed the Resuscitative Plan, and it was half an hour before Life *began to struggle* with Death.—The contest ended in a VICTORY over the grim tyrant within three hours.

THE SPECTATORS considered the return of life more like a resurrection than an instance of resuscitation.—The restored youth was then discovered to be the son of Mr. RUSSELL, plumber, of Lambeth.

HENRY

HENRY CORBIN, Esq. Medical Assistant:
CAPTAIN RIGA RESTORED TO LIFE.

Southampton, October 8, 1799.

A DANISH CAPTAIN, by some accident, had fallen overboard, and with much difficulty was discovered, and taken up AN APPARENT CORPSE.—*A quarter of an hour* elapsed before I could arrive.—On examining the body, I indulged no hopes of success;—but DUTY demanded my professional aid, and HUMANITY pleaded strongly in favour of a *Foreigner*.

AFTER an exertion for *two hours*, I was most amply recompensed.—My patient was conveyed to bed in full possession of RESTORED Life.—I have furnished Captain RIGA with the PLANS OF RESUSCITATION, that he may *impress his countrymen* with an idea of the *blessings* of such an Institution, and tell them, that, *in the exercise of humanity*, a BRITISH HEART knows no distinction.

HENRY CORBIN.

ANOTHER LIFE HAPPILY RESTORED
BY THE SKILL AND ZEAL OF THE ABOVE GENTLEMAN,
RECORDED IN THE ANNUAL REPORT OF THE
HUMANE SOCIETY.

See DR. VALPY'S *Sermon*, NOTE, *page* 39.

Mr. SHERIFF, Medical Assistant.

AN apprentice of Mr. BOWYER'S, in a boat from Gravesend, was overtaken by a violent storm, accompanied with a fall of snow. At Erith the boy dropped from the bench insensible, and on being brought to Deptford, the bye-standers looked upon him as irrecoverably lost, and in their usual language told his master, "he is dead enough." A quarter of an hour elapsed before Mr. Sheriff could attend. He observed the countenance displayed the strongest marks of dissolution: no pulsation or breathing could be perceived.—In addition to the usual plan recommended by the *Humane Society*, the application of snow appeared remarkably efficacious. At length pulsation, &c. returned, and in about two hours his life was restored.

Jan. 27, 1802.

RESUSCITATION.

INTENSE COLD, &c.

MR. F. of Paddington, being in a deranged ſtate of mind, took his brother's ſon, during a ſevere froſt, and rambled the whole night for ſeveral miles.—Early the next morning, Mr. Spencer, of Camberwell, ſaid the child was dead, and had him ſecured.—Mr. Browne employed the *Humane Society's Proceſs.*—Mr. Okines, &c. aided the views of the M. A. About half an hour elapſed before animation returned. On the next day, the *reſtored child* was conveyed to his almoſt diſtracted parents.

Dr. LETTSOM, V. P.—
JOHN GRETTON, Eſq. H. L. G.—and
W. SMITH, Eſq.
atteſted the Return of Animation.

ALL the meritorious perſons recommended to the notice of the managers, have been rewarded for their exertions in ſo remarkable an inſtance of Revivification.

Rev. Mr. SANDBY
favoured our *Society* with Camberwell Church, and the Rev. Dr. Milne preached an excellent ſermon in behalf of our benevolent Inſtitution.

SUSPENSION BY THE CORD—RETURN OF LIFE.

"WE were called to an unfortunate young woman "who had hanged herſelf.—Half an hour at leaſt "had elapſed before ſhe was diſcovered.—Our "endeavours were at length abundantly gratified by the "appearance of *languid ſigns of life*, and in two hours "reſpiration and pulſation returned.—We reſolved to be "attentive; for, although life had been reſtored, ſhe "remained for hours in an alarming ſtate.

"AT THE concluſion of the fifth hour, the ſigns of "returning health appeared more favourable.—In about "*ſix hours*, ſhe was able to anſwer *yes* or *no*; and by "the next morning, her health was ſo far reſtored as to "be perfectly ſenſible.—In a moſt deſponding and "dreadful ſtate of mind the woman committed the horrid "act of Suicide; but by the bleſſing of GOD, and the "R. H. S. ſhe is reſtored to life.

"HENRY BUNNETT,
"JAMES CRANSHAW, } *Medical Aſſiſtants.*"

THUNDER AND LIGHTNING.

DEAR SIR, *Fakenham, April 19th.*

ON the 12th of April, a ſtorm of hail ſuddenly came on, accompanied with a moſt vivid flaſh of lightning, ſucceeded by a tremendous clap of thunder.—In about five minutes I was requeſted to viſit George Mitchell, who was *then ſtruck dead with lightning*.—I ſaw him about twenty minutes afterwards.—*A dead cold pervaded the body; the pupils of his eyes were much dilated; the countenance exhibiting a ghaſtly appearance*; nor could pain, or contraction, be produced by pinching him, &c.

THE ONLY VISIBLE MARKS OF THE ELECTRIC FLUID were on his knees, ancles, and feet, reſembling in appearance thoſe following the exploſion of gunpowder. I commenced with ardour the R. P. of the R. H. S. and, by half an hour's perſeverance, RETURNING ANIMATION appeared, by *convulſions, interrupted reſpiration, languid circulation*, and *diffuſion of heat*.

MY RESTORED PATIENT was confined to his bed three days, and from that time his uſual ſtate of health gradually reſtored.

THOMAS EDGAR.

ADDRESSED TO THE MANAGERS.

GENTLEMEN, *Fakenham, June 3, 1802.*

I AM PROUD to acknowledge the receipt of the Medallion of the Royal Humane Society, unanimouſly voted laſt month; and aſſure you, next to the ſatisfaction ariſing at the moment from the reſtoration of life to an unfortunate fellow-creature, the honour you have conferred will be placed neareſt my heart.—That an Inſtitution ſo truly benevolent, and ſo honourable to the Britiſh Name, may meet with every poſſible ſucceſs, is the earneſt prayer of THOMAS EDGAR.

Soc. Reg. Med. S. & Soc. Nat. Stud. &c. Edin.

NINE PERSONS APPARENTLY STRUCK DEAD
BY THE AWFUL AND TREMENDOUS STROKE OF LIGHTNING.
THEIR LIVES RESTORED BY JOHN MILWARD, Eſq.
Mr. HAYNES, Mr. JACKSON, Mr. EDGAR, &c.

SUMMARY

SUMMARY

of the Modes of Treatment for the Recovery of Drowned Perſons. Suſpenſion by the Cord—Suffocation, by Noxious Vapours,— Intoxication,—Lightning,—Apoplexy,— Convulſions, &c.

1.—CONVEY the body, with the head raiſed, to the neareſt convenient houſe.

2.—Dry the body, and clean the mouth and noſtrils.

3.—CHILDREN between two perſons in bed.

4.—AN ADULT.—Lay the body on a blanket or bed, and in *cold weather* near the fire.—In *warm ſeaſons*, the air ſhould be freely admitted into the room.

5.—THE BODY is to be gently rubbed with flannel, ſprinkled with ſpirits;—and a heated warming pan, covered, may be lightly moved over the back and ſpine.

6.—TO RESTORE BREATHING.—Introduce the pipe of a pair of bellows (when no apparatus) into *one* noſtril; the *other* with the mouth cloſed; inflate the lungs till the breaſt be a little raiſed; the mouth and noſtrils muſt then be let free:—repeat this proceſs till LIFE appears.

7.—WHILST THESE MEANS ARE EMPLOYED, *aſſiſtants* are to throw *tobacco ſmoke* gently into the fundament, with the proper inſtrument;—if not at hand, a bowl of a pipe filled with tobacco, lighted, and covered with a handkerchief.

8. BATHE THE BREAST, &c. with *warm rum*,—if no ſigns of life appear,—the WARM BATH:—if it cannot be obtained, the body is to be kept warm with hot bricks, water applied to the palms of the hands, ſoles of the feet, &c. for ſeveral hours.

9. ELECTRICITY employed by a MEDICAL ASSISTANT.

HANGING.

1.—A FEW OUNCES OF BLOOD may be taken from the jugular vein, and Cupping-Glaſſes may be applied to the head and neck; Leeches alſo to the temples, &c. as above.

Suffocation by noxious Vapours or Lightning.

THROW COLD WATER often and repeatedly upon the face, &c. at some distance, and with force, drying the body at intervals.—IF THE BODY FEELS COLD, apply *warmth* gradually; and then employ the usual plan of the drowned.

Intense Cold.

Rub the Body with *Snow*, *Ice*, *Cold Water*;
Restore Warmth, &c. by slow Degrees;
and after some Time,
if there be no appearance of Life, the
Plans of Resuscitation for the Drowned must be employed.

Still-born Infants.—Children smothered.

1.—BLOW AIR INTO THE MOUTH, through a small pipe or quill, till the breast be a little raised, then gently press the chest, and repeat the process for some time.—Gently rub the body and foment the breast, &c. with diluted spirits.

General Observations.

1.—THE RESUSCITATIVE PROCESS *for four or five hours to be assiduously employed.*

9.—BLEEDING SHOULD NEVER BE EMPLOYED, UNLESS BY THE DIRECTION OF THE MEDICAL ASSISTANTS.

3.—RETURNING LIFE. — The *Resuscitative Process* employed in a *cautious and gentle manner* *.—Stimulants, &c. are now only with a view to assist the languid functions of vitality.— An energetic extract from Dr. ARMSTRONG is illustrative of our sentiments:

——————" *While the vital fire*
" *Burns feebly, heap not the green fuel on;*
" *But prudently foment the wandering spark,*
" *With what the soonest feels its kindred touch;*
" *Be frugal even of that; a little give,*
" *At first; that kindled, add a little more;*
" *Till, by deliberate nourishing, the flame,*
" *Reviv'd, with all its wonted vigour glows.*"

---

* *Lenis alit flammas, grandior aura necat.*

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ROYAL HUMANE SOCIETY.

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1775 to 1802.

ANNIVERSARY PREACHERS.

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Tranſactions of the Royal Humane Society, from 1774 *to* 1784.

Dedicated and preſented, by Permiſſion, to

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With an Appendix of Miſcellaneous Obſervations on

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To the Year 1794.

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By Christian Augustus Struve, M.D. &c.

Dedicated to the

Royal Humane Society of London.

ANNI-

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FORM recommended for a LEGACY.

I *A. B.* do hereby give and bequeath the ſum of
unto the *Treaſurer*,
for the Time being, of a Society eſtabliſhed in London, under the Name of the ROYAL HUMANE SOCIETY.—The ſame to be paid within
Months after my Deceaſe, in Truſt, to be applied to the Uſes and Purpoſes of that Society.

The

April 6, 1802.

The Right Hon. Sir JOHN EAMER, LORD MAYOR, in the Chair.

HONORARY MEDALS.

THE LORD MAYOR presented the Honorary Medals to the following gentlemen:

Mr. Wilkinson *	Mr Jackson
Mr. Hull	Mr. Harris
Mr. Hayward	Lieutenant Jewers.

Mr. JACKSON'S Address.

MY LORD,

THE greatest gratification the human mind is capable of receiving, must be at that instant when the hidden spark of vitality, by *zeal* and *perseverance*, is *rekindled into active Life.*—I trust that every Medical Assistant will feel this joy in its greatest luxury, who may be called upon to employ the HUMANE SOCIETY'S *judicious process* for the Restoration of Life.

Oct. 8, 1802.

ANNUAL COURT OF DIRECTORS.

JOSEPH THOMPSON, Esq. V. P. in the Chair.

The Chairman presented Honorary Medals to the Medical Assistants, &c.

Dr. Mackie	Mr. Edgar
Dr. Petch	Mr. Lord
Colonel Smith	Mr. Bromley
Captain Leyson	Mr. Pratt.

INSCRIPTION on the MEDALS.

EXERGUE

Lateat Scintillula Forsan.

REVERSE.

Hoc Pretium Cive servato tulit.

WITHIN THE CIVIC WREATH.

Duci Leyson Vitas ob Restitutas, ex dono R. H. S.

ALL THE HONORARY MEDALLIONS were inscribed with the Names of the successful Medical Practitioners.

* Rev. Dr. Morgan received the H. M. for Mr. W.

THE VARIOUS NUMEROUS HUMANE INSTITUTIONS, to which *this Society* has given birth, have alſo annually contributed and communicated their reſpective quota of Reſuſcitations.—*Great, indeed*, muſt be the number of lives preſerved by the diffuſive energy of the *R. H. S.* But how much greater ſtill would be the amount, ſhould we attempt to calculate not only the perſons reſcued, but the probable progeny deſcending from them, through ſucceeding generations!

"*Hark! as thoſe lips once more begin to move,*
"*What ſounds aſcend of gratitude and love!*
"*Now with the* GREAT REDEEMER'S *praiſe they glow,*
"*Then bleſs the agents of his power below:*
"*O'eraw'd, and wond'ring at themſelves, they ſee*
"*The glorious power of ſoft* HUMANITY!

Dr. GREGORY, in his SERMON ON SUICIDE, obſerves:

To contribute to the liberal ſupport of this Inſtitution is a duty imperiouſly demanded by every Chriſtian motive.

You owe it to YOURSELVES; *you owe it to your* COUNTRY; *You owe it to your* NEIGHBOUR; *you owe it to your* GOD!

CONCLUSION.

INLAND NAVIGATION.

ADVENTITIOUS CIRCUMSTANCES often give an additional force to the pleadings of Philanthropy.—To ſuch a climax are the demands of the HUMANE SOCIETY now arrived, by publick attention to Canals, &c.—LET US reflect on their vaſt increaſe; daily ploughing the *dangerous boſom* of The Ocean;—LET US conſider the numbers thus employed; ſo as to appreciate *their importance* to their country!—LET US eſtimate the dangers, to which they are expoſed, *to aggrandize* that country:—And then ſay, if we muſt not be wholly inſenſible to the feelings of genuine Patriotiſm, ſhould we deny the urgent neceſſity, in ſuch a country, of *liberally ſupporting* a HUMANE SOCIETY, which would,

"*Snatch the pale victims from the floating grave.*"

NICHOLS *and* SON, *Printers, Red Lion Paſſage, Fleet Street.*